

- 12/3/58 da 1.) Photostatic copy of finger prints of Maynard Orlando Nelson.
 12/3/58 da 2.) Photos of Maynard Orlando Nelson.
 12/3/58 da 3.) Handwriting specimen of Maynard Orlando Nelson.

12-17-58 da 4.) Cdt. Crim. section unit checks on subject.

12-30-58 5.) Photo of Maynard Nelson

3-12-59 6.) One neg & 4 copies of photo of Maynard May Nelson.

1-17-59 7.) See A-58 Bulletin, March, 1959.

11/12/60 (8) 1 photo copy each of application for P.O. Box
 1785 + change of address card both presented
 by Maynard O. Nelson. See Bu 5/27/64 neg

1/13/61 9.) 1 photo of letter from Nelson to Bureau dated 1/13/61

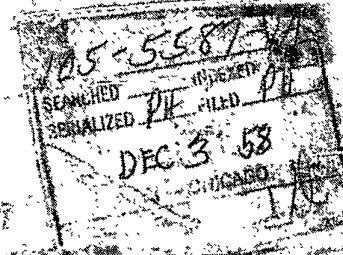
3/15/61 10.) One (1) photostatic of letter written to
 Austrian Consulate by May Nelson on Repl-
 political Institute letterhead sent to Bureau 11/13/61 neg

9/7/61 11.) 2 photostatic copies of booklet entitled "Bad
 Americans" published by the Institute for
 Bigotry for box 1785, Cozill.

4/1/63 12.) ① letter addressed to SAC dated 3/25/63
 from May Nelson sent Bu 5/27/64 neg

② copies of letters written by Oscar
 Wyclef Harmon

4-30-63 13.) Envelope from May Nelson to address addressed to May Nelson



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ET

File No. 105-5587-1a1

Date Received 11-24-58

From Director
(Name of contributor)

(Address of contributor)

By mail
(Name of Special Agent)
To Be

To Be _____ Yes ()
No (X)

Description:

Description: Photostatic copy of
finder prints of Raymond Deland Nelson

MASTER



4970277

COPY

LEAVE ABOVE SPACE BLANK

Name NELSON
SURNAME

MAYNARD
GIVEN NAME
(Please type or print plainly)

ORTLANDO
MIDDLE NAME

Alias _____

Classification 15.11 T 2000

Reference

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

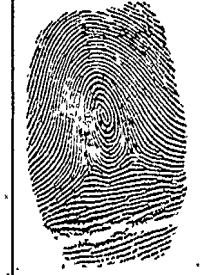
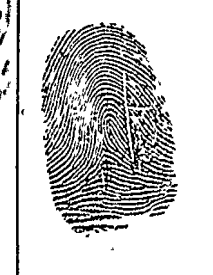
No. 38062

Color W

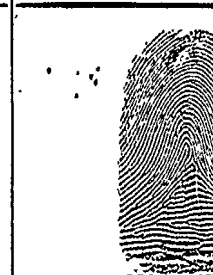
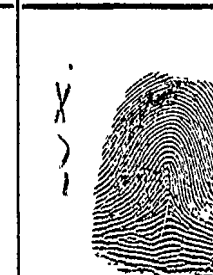
Sex Male

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

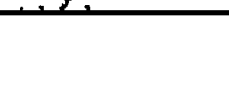
RIGHT HAND

1. Thumb	2. Index finger	3. Middle finger	4. Ring finger	5. Little finger
				

LEFT HAND

6. Thumb	7. Index finger	8. Middle finger	9. Ring finger	10. Little finger
				

Impression



(Signature of official taking prints)

Note amputations

11/19

Signature of person fingerprinted:

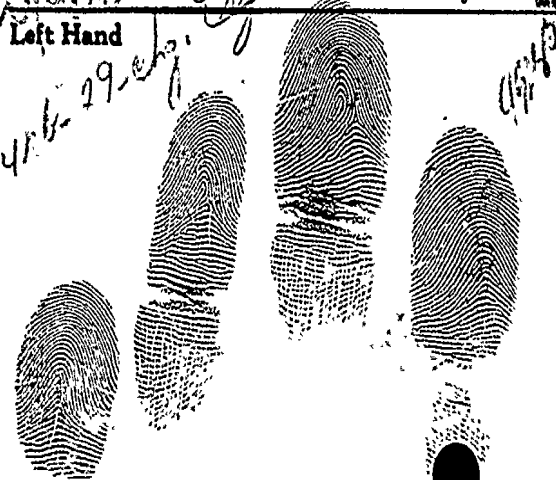
Maynard E. Nelson

b6
b7C

Date impressions taken 11/24/47

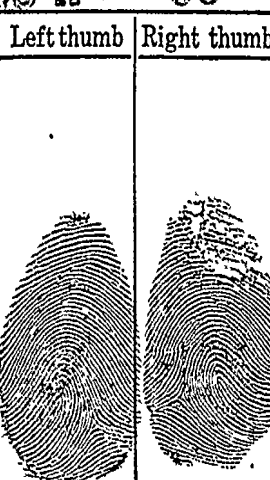
Four fingers taken simultaneously

Left Hand

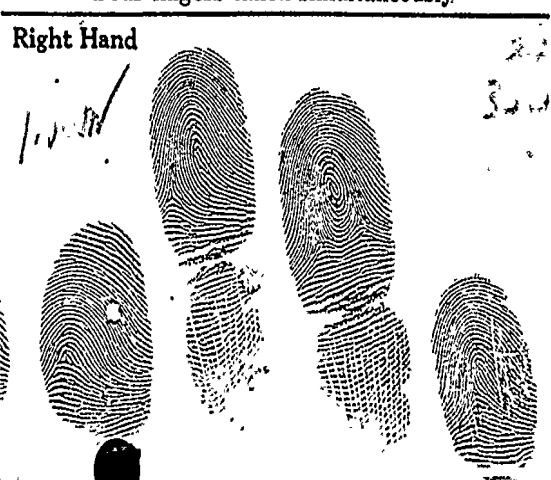


Left thumb

Right thumb



Right Hand



PLEASE DO NOT FOLD THIS CARD

File No. 105-5587-1a2

Date Received 11-24-58

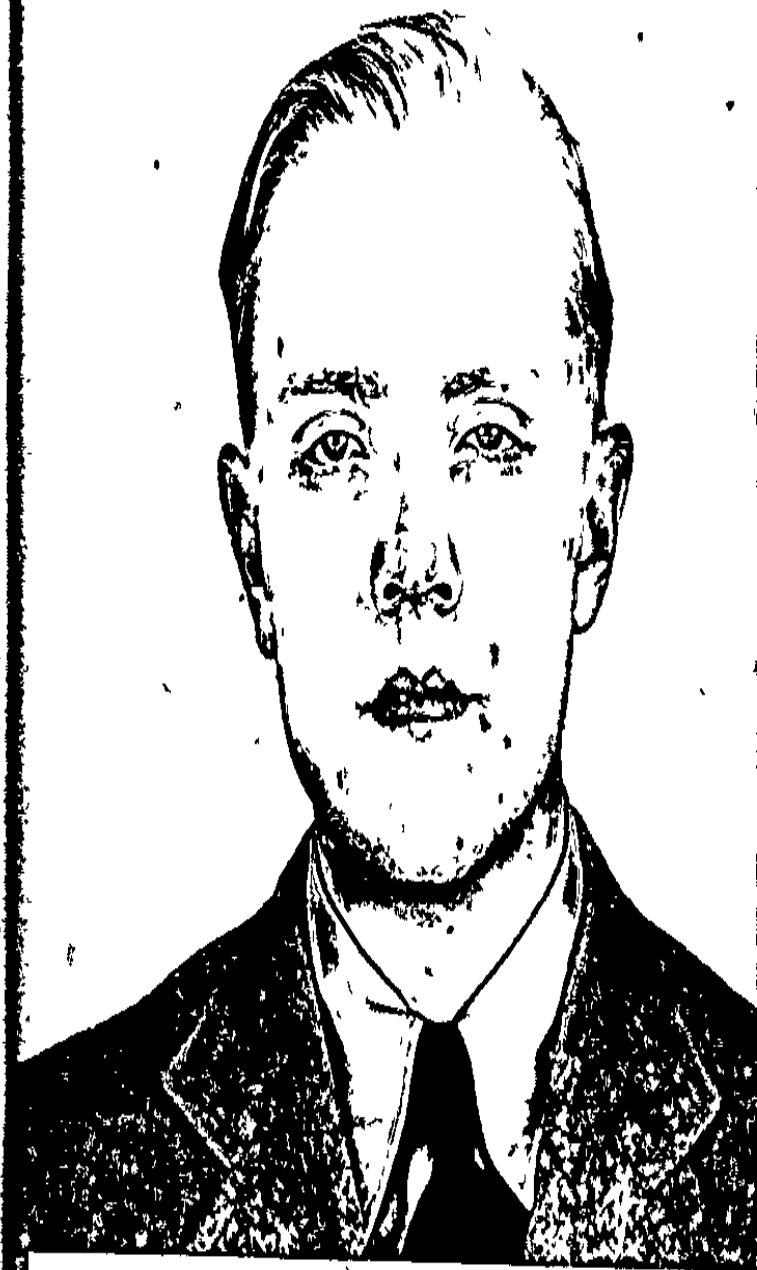
From Director
(Name of contributor)

(Address of contributor)

By mail
(Name of special Agent)

To Be Returned Yes ()
No (X)

Description: Photos of
Maynard Orlando Nelson.



Maynard Orlando Nelson
FBI #4 970 277 COPY

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

File No. 105-5587-123

Date Received 11-24-58

From Director
(Name of contributor)

(Address of contributor)

By mail
(Name of special Agent)

To Be Returned Yes ()
No (X)

Description:

Handwriting
specimen of Maynard Orlando
Wheeler

105-5587-1a3

Signature of person fingerprinted:

Manuel O. Nelson

Handwriting specimen taken from
SO Minneapolis Minn print #5303
appearing in FBI fingerprint
files. COPY

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

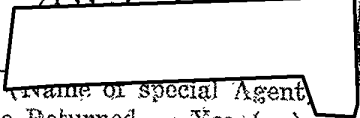
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

File No. 105-5587-1a4

Date Received 10-14-58

From Agency Clerk
(Name of contributor)

FBI

By 
(Name of Special Agent)

To Be Returned Yes ()
No (X)

Description:

Cult, Crim, Sec Unit
Checks on subject

b6
b7C

105-5587-1a4

☐ Birth ☐ Credit ☒ Criminal ☐ Motor Vehicle
☐ Death ☐ Marriage* ☐ INS

NOV 12

To:

b6
b7C

Return to:

File number

Buded

Name and aliases of subject, applicant or employee & spouse

MAYNARD "MAX" NELSEN

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

Addresses

Residence

Business

Former

*Date and place of marriage
(if pertinent)

Race

Sex

Birth date

Birthplace

Male

Female

Age

Height

yes

Arrest Number

Fingerprint Classification

BUREAU OF RECORDS AND COMMUNICATIONS,

CHICAGO POLICE DEPT.

BASED ON INFO FURNISHED, NO

Specific information identified

ARREST RECORDS

no arrest record, photo

(See reverse side for results of check)

Sec Unit G PD Checked by [redacted] 11/14
Nelson, Maynard Orlando 1947
Minneapolis, Minn. Age 30 (1954)
1914 W. School St (1954). Alias: Nelson.

b6
b7C

Former Univ. student; was arr. in Minn., Minn. for wearing gay uniform fashioned after those of the Luftwaffe. In his briefcase police found plans for a US Fascist Organization - It was Nelson's second Minneapolis arrest; - photo -
Sun 10-21-47.

Subj's parents reside Minn. Minn. Subj rents PO Box 1785, G 90 which checks to Maynard O Nelson, Political Promotions business address given as CA Ross & Co, 1315 Webster Ave.; Subj's org known as Real Political Institute, PO Box 1785, G 90, allegedly distributes anti-Negro material; rept, 12/7/54, file 479-A item 48.

Leaflet 12-21-54, re above, file 728, item 1

For further info re subj and org see file 728 items 1 to 1-4.

Signed invitation for mtg to be held at Atlantic Hotel 316 E [redacted] 8/12/56 for G Comm for Reception of Nationalist Observers at the Democratic Natl Conv. This mtg chaired by [redacted] and the principal speaker was [redacted] rept 8/13/56, file 489, items 5-8-5-4

Considered to be pro-Nazi and anti-Semitic, info from Anti Defamation League 8-21-53.

Handwriting specimen, see file 728, item 1-3
Signs name, with notation "For ten years a member of the American Nationalist Movement," 4/18/55, see file 728, item 1-3.

Founder of the Real Political Institute, and rents Box 1785, under Political Promotions; see file 771, items 1 and 2

Listed on letterhead of M & N Assoc, Box 1785, G 90 Ill, anti-Negro & anti-Internationalist organization; file 728, item 3, letter, 2/12/58

S P E C I A L

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

☐ Death ☐ Marriage* ☐ INS

(37/6)

To:

Agency Check

Return to:



NOV 1 2

b6
b7C

File number

105-5587

Buded

11-14

Name and aliases of subject, applicant or employee & spouse

MAYNARD "MAX" NELSEN

Addresses

Residence

formerly 2545 Catalpa

Business

now Hoffman Est.

Former

*Date and place of marriage
(if pertinent)

Dec 29 1950

Race

W

Sex

☒

Male

☐

Female

Birth date

Birthplace

Age

Height

Weight

Hair

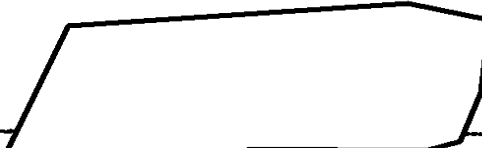
Eyes

Arrest Number

Fingerprint Classification

Criminal Specialty

Specific information desired



Refused including FBI #

(See reverse side for results of check)

ident data & photo

(1)

CCB

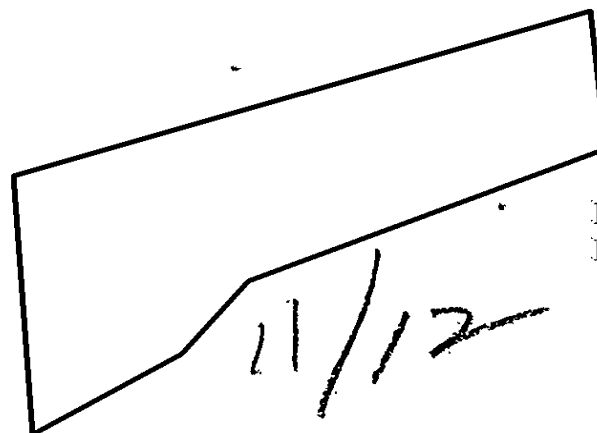
Nelsen, Maynard w) Theodora

2545 Catapa

Prev: 1914W School 10-21-58

Emp: Miller Carlson Service

22W Madison



b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

File No. 105-5587-105

Date Received 12/17/58

From Photo Lab
(Name of contributor)

FBI

(Address of contributor)

By [Redacted]
(Name of special Agent)

To Be Returned Yes ()
No (☒)

Description:

*Photo of Maynard
Orlando Nelson*

b6
b7C



ARRESTED APING NAZIS

Maynard Orlando Nelson, a former university student, was arrested in Minneapolis yesterday wearing a gray uniform fashioned after those of the Luftwaffe. In his briefcase police found plans for a U.S. Fascist organization. It was Nelson's second Minneapolis arrest.

ACME TELEPHOTO

File No. 105-5587-1a6

Date Received 3-4-59

From

(Address of contributor)

By SA

(Name of special Agent)

To Be Returned

Yes ()

No (X)

Description:

1 negative and
4 copies of a photo
of Raymond Max
Nelson.

1 copy sent Secret Service
1-7-64

b6
b7C
b7D

b6
b7C

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-11-2016 BY 60322 UCMP/STP/ETG



DOC LAB NOTE

**DOCUMENT (S)
CANNOT BE
SCANNED**

DESCRIPTION

**PHOTO
NEGATIVES**

File No. 105-5587-127

Date Received 4-2-59

From [REDACTED]

[REDACTED]

(Address of contributor)

By SA [REDACTED]

(Name of Special Agent)

To Be Returned Yes ()
No (X)

Description:

*The ADL Bulletin
March 1959.*

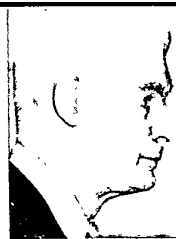
b6
b7C
b7D

b6
b7C

MARCH 1959



Angry Men
Page 4



Fighting Press?
Page 6



Water, Water ...
Page 3

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG
105-5587-1a7

THE MENACE OF THE NAIVE ARTIST



Chaplin and "The Pawnshop"

Racial and religious stereotypes are often presented without malice—but without a sense of responsibility. The damage can be devastating.

By **ROBERT J. LANDRY**

ONE DUTY of a theater manager in the old days of vaudeville was to attend the opening performance of every new bill and find out whom the comedians were offending. Some of yesterday's jokes were at the expense of religious and racial groups; the theater did not want important ticket-buying segments antagonized. The comic, who was just passing through town, tended to adopt a hit-and-run psychology.

Backstage arguments were shrill as the comics resisted management "censorship." Any sure-fire joke was excised only with the spilling of the entertainer's life blood. Feeling himself curbed and intolerably abused, the professional comic—for all his seeming sophistication—would not see the cutting edge or the bitter after-taste of his jests. He said that he was a man of good will, that all those who complained or sought to forestall complaint must have neurotic sensitivity.

Comics might rebel, restore the material. They would emotionally or alcoholically "stew up" against "interference" with their art. In extreme cases, they invited and suffered cancellation.

The war of the managers and the comedians was a familiar phenomenon to show business and to the struggle against religious and racial stereotypes in general. Theatrical journals at one time printed the actual jokes which managers had de-

leted. The practice had its dangers—gag-hungry comics in other areas would often then scavenge the garbage piles.

A new kind of restraint was visited upon race humorists during the Hitler period. Critics, columnists and politically-aware comics jumped on those who persisted. Piteous wails were raised by anecdotists accused of anti-Semitism. They had a standard defense—they should not be criticized because they were pure and free of any intention to offend.

"Dialect" stories have been on the way out for years. They tend to survive today in a kind of garble which can barely be pinned upon Jews, Italians, Greeks, or Armenians. This is evidence of a rising level of understanding of prejudice. It also relates to the improved public relations and organizational strength of minority groups.

The banquet circuits continue to demonstrate the hardy prevalence of race humor. Those who prize their self-image as popular tellers of gay tales repeatedly respond with hurt surprise when they are criticized. Invariably they assert that their jokes are told without any religious or racial bias. Who has not heard the individual story-teller, when rebuked—directly or by silence—counter-attack that such joshing is good healthy Americanism and that any campaign against stereotypes is spoil-sport?

In fact, race jokes often express racial attitudes. Somebody too often stands to make a profit, a career, a reputation through their use. Suffice it to remark in passing that almost never does a race joke or nickname convey a complimen-

tary estimate of the people involved.

THE PROBLEM CAN stem from the artist's naivete, rather than from deliberate malice. He may see nothing intrinsically wrong in catering to stereotyped images for the sake of effect—if, indeed, he thinks about the subject at all.

Look at the case of Charlie Chaplin. Think what you will of his personal politics, Chaplin is not the man to malign anyone for his race or religion. If any particular message emerges from his pictures, it is that of sympathy for the underdog.

Yet, over forty years ago, Chaplin did a short called "The Pawnshop," still making the rounds of art theaters in connection with "Chaplin festivals." The picture contains about as offensive and harsh a stereotype of a Jewish merchant as you can find anywhere in show business. Chaplin anti-Semitic? Certainly not—but "The Pawnshop" in its naive way, caters to the worst image of the Jew.

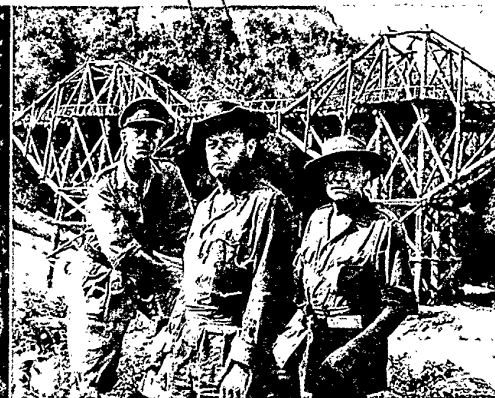
There was a lot of stir when "Oliver Twist" was produced about ten years ago. Fagin emerged as a completely loathesome character and undeniably Jewish. No one suggested that David Lean who directed the film, or Alec Guinness, who played Fagin, was anti-Semitic. Both have gone on to greater glories, particularly in the recent "Bridge on the River Kwai" which, among other things, makes a serious bid for more intergroup understanding. Nor were they being unfaithful to the picture of Fagin as originally drawn by Charles Dickens. But in many ways their portrayal of Fagin was a naive expression on the part of the artists con-

Mr. Landry is managing editor of Variety and member of the radio-TV advisory panel of the American Civil Liberties Union.

Photos courtesy of Museum of Modern Art Film Library



"Birth of a Nation"—Still at work.



Guinness acting, Lean directing: From "Oliver Twist" to "The Bridge."

cerned. Without getting into an involved discussion of the role of the artist in the world about him, the Fagin picture was unspeakably irresponsible in terms of recent world history and the death of some six million Jews, a murder facilitated in part by the active propagation of just such stereotypes by political schemers.

There are countless examples of the naive artist as a menace to good group relations. From *Passion Plays* to *Amos and Andy*, without conscious bias, innumerable writers and performers have proven themselves to be quite capable of doing damage to the complicated fabric of democracy.

ANY DISCUSSION of the menace of the naive artist must, of necessity, allude to David Wark Griffith, the Kentucky-born genius of the cinema. We see in him the very epitome of the sensitive and original artist who happens to possess a folksy, almost simple point of view.

One notes that in the present desegregation tension in the South, old prints of his 1915 epic, "The Birth of a Nation" are reappearing. The film was exhibited locally in Little Rock at the peak of the crisis there. Play dates all over the South have since been reported, some as far north as Washington, Baltimore, and Philadelphia.

Not only did Griffith praise the Ku Klux Klan. His other ideas were often from Hicksville. In one film, designed to show the evils of drink, he had Lewis Stone, wearing a white suit, tumble into a pig sty.

Ponder the contrast of method and content in "The Birth of A Nation." Pioneering artistry partly obscures the hateful nature of what the artist is say-

ing. He selects sweet-faced, doe-eyed, poetry-reading Henry B. Walthall as the Kleagle of the Klan. Never has a vigilante mob been led by so refined and genteel a chap.

Cheek-by-jowl with his artistry, there is Griffith's crude, grossly one-sided presentation of the Negro. His Negro characters are hardly more than cut-outs. He reserved his own endearing treatment for the gentle white folk. The thoughtless handling of the Negroes (white actors under cork) marks the contrast and proves the point that this amazingly gifted artist played fast and loose with social dynamite.

The naivete of Griffith, like that of some of the vaudevillians, was not the deliberate malice implicit in the Nazi feature film "Jew Suss." Interestingly, the director of the latter work, Veit Harlan, has never denied that the film was anti-Semitic. He has only argued, in his own excuse, that he had a pistol to his temple and had no choice. Griffith never conceded any bias. Instead he claimed "factuality." Put another way: Harlan did what he had to do, Griffith did what came natural.

Some 11 years after "The Nation" another would-be-epic appeared—Universal's version of "Uncle Tom's Cabin." Universal plainly wished to cultivate its own magnolia. But the art was all with Griffith. He made the night ride of the Klansmen in "The Nation" to rescue Lillian Gish from a fate worse than rape (viz. marriage) wildly exciting. But in "Cabin," the timely arrival of the United States cavalry, with Old Glory flapping in the breeze, was more accidental than melodramatic at the plantation of Simon Legree.

Just here there may be a little-appreciated lesson in naivete redeemed by artistry as against an absence of skill. Universal invited its audience to be as concerned for a Negro threatened by unwelcome attentions as they were for blonde Lillian Gish. It may well be that we lack ingrained outrage when the endangered female is a Negro or an Indian. Not all victims are equally precious and, evidently, neither the Negro nor the Indian controls the anvil-fires of folklore.

Meanwhile "The Birth of a Nation" is commonly credited with influencing the Immigration Act of 1917 and with the revival in the 1920's of the Ku Klux Klan, which broadened out to fulminate against Jews, Catholics and odd-lot foreigners.

"The Birth of a Nation" made a fortune. It is not possible to collect box-office data but the film industry believes the gross rentals have exceeded \$50,000,000, still well ahead of the second-biggest all-time grosser, another Dixie epic, "Gone With the Wind" (\$39,000,000 to date).

Many social scientists now believe that this film was the greatest single calamity to befall the Negro race since the Supreme Court decisions of 1896. If so, this is partly because of Griffith's artistry. This naive genius could make the worst course seem the only course. In the name of sweet womanhood and civic decency, with soft-focus sentimentality throughout, he belied the harsh and brutal invocation to lynch law. He ended "The Birth of A Nation" with a triumphant, hooded, troop of Klansmen turning Negro voters back from the polls.

Griffith, the naive artist, did it all so well that today—44 years later—life is too often still imitating his art.

the ADL bulletin
515 Madison Ave., New York 22

Vol. 16, No. 3 March, 1959

Funds for the work of the Anti-Defamation League are raised through the Joint Defense Appeal.



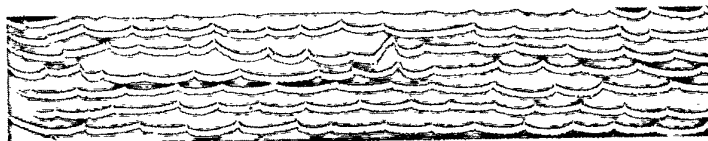
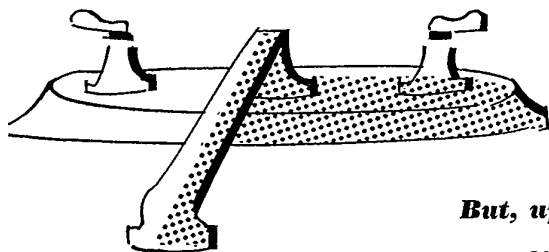
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WATER, WATER,



EVERYWHERE . . .

But, up in Birch Groves on Candlewood Lake, some Jews can never be sure if they'll have a drop to drink.

By HAROLD BRAVERMAN

FAIRFIELD COUNTY, Connecticut, has come under the close scrutiny of sociologists and litterateurs in recent years. Among others, there have been the sociological satires of Edmund Wilson's "Memoirs of Hecate County," of A. C. Spector's "The Exurbanites."

But Litchfield County, just to the north, seems to have completely escaped the attention of these keen dissectors of life. This is a pity, for Litchfield County has a unique social phenomenon all its own.

Almost everywhere else in the United States, assuming you pay your taxes, rent, or water bill, you're reasonably certain that, when you turn on a kitchen or bathroom tap, the water will flow.

But, in the community of Birch Groves on Candlewood Lake in the town of New Milford, Litchfield County, you just never can be sure—that is, if you're a Jew.

A most unusual phenomenon, one worthy of some study . . .

TAKE THE CASE of Heinz Pol, a United Nations political reporter who, unlike many members of his family, managed to survive Hitler's Germany. Mr. Pol has a place in New York City. In July, 1956, he and his wife were looking for a country residence when they came across Birch Groves on Candlewood Lake. The

pleasant-looking community of 68 homes and tennis court, beach, and other facilities seemed ideal.

He bought the house. He was told that operation of all the development's facilities—including its water supply and road maintenance as well—was controlled and administered by the Birch Groves Association. He was led to believe that all property owners in Birch Groves were eligible for Association membership and he immediately applied, even before moving in. Then came the first hint of the problem. On August 27, 1956, he received a terse note from the secretary of the Association:

"The Board of Directors of the Birch Groves Association has fully considered your application for membership and I am sorry to have to report their decision not to approve such application . . ."

Mr. Pol tried to find out why. He was reliably informed by Association members that his religion was the reason. Two of the members were Jews. They had joined before the restrictive practice was introduced and had been living in Birch Groves when the Association was founded in 1941; subsequent Jewish purchasers of Birch Groves property had all been rejected as members. The newcomers were, however, allowed to make use of the community water supply by paying a higher assessment than Association members.

Mr. Pol is a persistent man. He was assured that even though denied membership, he, too, could have water and road

maintenance by paying the higher assessment. He moved into the house and lived in it comfortably through the winter of 1956-57. Then, in May, 1957, came another letter from the Association secretary, a bit longer but even more disconcerting than the first:

"We note that you are using our domestic water to supply your house at Birch Groves. You are not entitled to the use of our water and this is to advise you to arrange to discontinue its use. Unless you terminate this use within sixty days, we will be compelled to cut off our line at your property. . . ."

Mr. Pol read the letter, checked his water taps to make sure that water was still flowing, and then went out to check the facts. He found that the by-laws of the Birch Groves Association, on their face, carried no discriminatory provisions. But one section said that "the conditions of the sale of all property shall at no time have less restrictions than recorded by the Dell Realty Corporation as of July 1, 1941." He checked real estate records in the town of New Milford and found the Declaration of Restrictions. Buried in records in such a way that some members did not know of it and properly recorded by the town clerk was the statement of the real estate company that in Birch Groves "said premises shall not be used or occupied in any manner by any person of Negro, Hebrew, or Jewish descent or extraction." (This redundant use of "Hebrew" and "Jewish" is probably an expression of a high degree of prejudice or of ignorance—or perhaps both.)

Mr. Pol put all these facts on paper and, in July of 1957, submitted a complaint to the Connecticut Commission on Civil Rights. His letter concluded: "I believe that the Birch Groves Association is a place of public accommodation within the definition of the laws of Connecticut insofar as it provides water through a community water system to all property owners . . . and maintains the roads within the community. As such, it may not under the laws of Connecticut engage

Continued on page 8

Mr. Braverman is director of ADL's national discriminations department.



ANGRY YOUNG MEN OF HATE



YOUNG (35 years old), veteran (at least since 1947) anti-Semite Maynard Orlando Nelsen sat down at his typewriter a few months ago and wrote a memorandum. After making clear his hostility to all Jews, he said:

"For the past ten years we have concentrated on developing the IDEA of American Nationalism—the next ten years will be devoted to 'selling' it in every possible way.

"By the time we reach our mid-forties, we will have absolute political power—or we will be dead."

This dire warning was written on the letterhead of the so-called Realpolitical Institute, P. O. Box 1785, Chicago, Illinois. The letterhead was adorned with the thunderbolt emblem which, to the anti-Semitic movement today, appears to be what the swastika was to Hitler's Nazis. Maynard Orlando Nelsen uses it. His friends and allies in the National States Rights Party—men such as Dr. Edward Fields and Matt Koehl—use it. So does another friend, James Madole of the hatemongering National Renaissance Party in New York. So, back in 1946 in Atlanta, did the ill-fated storm-trooper organization, the Columbians, headed by fuhrer Emory Burke, an old friend of Nelsen's. (And so, for that matter, did some branches of the Hitler movement in Germany itself.)

Maynard Orlando Nelsen, in his words and acts, offers a good sample of the leitmotif of the current crop of agitators responsible for much of the recent anti-Semitic activity in the South. They are

Mr. Bakst is a staff member of ADL's civil rights division.

Their anti-Semitic agitation started long before the Supreme Court decision. Now these youthful veterans of bigotry are making their pitch for power.

By JEROME BAKST

hardworking, usually surprisingly young men and they have this much in common:

—Most of these extremist leaders have been agitating against Jews for many years, long before the Supreme Court handed down its 1954 decision outlawing racial segregation in public schools.

—They seek far more than the mere preservation of segregation in the South. They seek political power. They seek a racist, totalitarian America, modeled after Hitler's Germany. And they don't kid themselves that they can achieve their goal by ballots.

These facts run counter to a mythology sometimes expressed by "respectable" segregationists: that if Jews and their organizations had kept quiet on the segregation issue, there would be no anti-Semitism on the Southern scene today and, presumably, no bombings of Jewish synagogues. For, without doubt, most of these young extremists, exploiting the South's dilemma over desegregation, are anti-Semites first and foremost and segregationists only incidentally. Their power drive doesn't have a chance of success. But how hard they try.

WHO ARE these men? Nelsen and Koehl of Chicago, Fields of Louisville, and Burke of Atlanta are some of them. Others are J. B. Stoner of Atlanta, Eu-

stace Mullins of Chicago, Bill Hendrix of Clearwater, Florida; John Hamilton, until recently of St. Louis, G. Lincoln Rockwell of Arlington, Virginia; Harold Noel Arrowsmith of Baltimore, and, of course, John Kasper, the itinerant hate peddler from Merchantville, N. J., Greenwich Village, N. Y., Washington, D. C., and many points south. Except for Rockwell, all of these men were anti-Semitic agitators at least as early as 1952; Nelsen, Stoner, Burke, Hamilton and Hendrix have anti-Semitic records dating back to the 1940's.

Nelsen, a native of Minneapolis, got started a dozen years ago when he posted anti-Semitic signs on the University of Minnesota campus and strutted about in a Nazi-type uniform, complete with saber. In 1947, after he was arrested, Veterans Administration medical authorities declared Nelsen mentally ill and recommended that he be committed to an institution; instead, with Veterans Administration consent, he was paroled. Eight or nine years ago, he spent some time in Atlanta where he hob-nobbed with others in the field. Today Fields, Koehl, and Mullins, a veteran (at age 36) anti-Jewish pamphleteer, are Nelsen's closest cronies in the hate underground. Employed as an accountant, cloaked in outward suburban respectability, Nelsen today fancies himself the Alfred Rosenberg of the

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SPECIAL POLICY ISSUE

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DEMOCRATIC NATIONALIST
PARTY

VII

WE BELIEVE that Adolf Hitler was the gift of an inscrutable Providence to a world on the brink of Jewish-Bolshevik catastrophe, and that only the blazing spirit of this heroic man can give us the strength and inspiration to rise, like the early Christians, from the depths of the world's new birth of national order, and social justice.

PROGRAM
of the World Union of Free Enterprise National Socialists

In less than 100 years, Marxism has grown from a Middle Eastern village on the remote banks of the Danube to a world-wide force, and today it is a worldwide, material movement capable of conquering the world's population, with, perhaps, only a few hundred million left to oppose the force of all the rest of the world.

In light and CONQUEST, Jewish Bolshevism, a National Socialist movement of IDEALISM—the SACRIFICIAL of the nation, against SOVIET for the good of man before on the road of progress.

With such mighty weapons, we shall conquer.

movement. From time to time he emits Spenglerian declarations whose ideas and phraseology are then cribbed by Fields for the N.S.R.P. platform and by some of the others.

His ideological reliance on Hitler and German slogans of the past is evident in the publication, "Frontier," published by Nelsen's Realpolitical Institute (a name directly borrowed from the German concept of *Realpolitik*.) This includes such headlines as "One Folk—One Idea—One Nation," which has a rhythm and meaning barely distinguishable from the Nazis' *Ein Reich—Ein Volk—Ein Fuehrer*.

Jesse B. Stoner, another of the hate group leaders, is 36 years old. He got started in the 1940's when he was a Klan organizer in Tennessee. Subsequently, he was fuehrer of his own organizations, variously called the Stoner Anti-Jewish Party, and the Christian Anti-Jewish Party. Associated with him in this last enterprise, active in the early 1950's, were Edward Fields who was "secretary" and the Bowling Brothers of Atlanta, Richard and Robert, whose names have been published in Atlanta Temple bombing news reports. Stoner's name has not figured publicly in the recent anti-Jewish agitation in the South.



Nelsen after 1947 arrest.

Fields, 26 years old and a Louisville chiropractor, is a key figure in the National States Rights Party and coordinator of all its activities, contacts and liaison with leaders of other hate groups. He apparently started Jew-baiting in his teens, aided Stoner in the Christian Anti-Jewish Party, and got involved in newspaper notoriety while attending chiropractic school in Davenport, Iowa. There, early in 1954, according to newspaper reports, he pasted anti-Jewish stickers on store windows during Brotherhood Week. During 1955 and 1956, he was listed as an officer of Nelsen's Institute along with

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Sleeping Dogs Wake Up

THE QUESTION in the title of the January 1959 ADL BULLETIN article, "Housing: How High The Barriers?" was largely rhetorical. We already had our answer, based on the ADL report on housing discrimination to be submitted at hearings of the federal Commission on Civil Rights. The answer was included in our release to the newspapers:

"Housing discrimination is the most persistent, unyielding expression of prejudice facing American Jews today," we said.

The ADL story, together with the names of cities and communities across the land in which we had found evidence of housing discrimination, was carried in hundreds of papers, radio and TV newscasts, nationally. The Associated Press, in its efficient fashion, broke down the listings and serviced local papers with the names of communities in their areas cited by ADL.

The reaction was quick—and complex. It ranged from expressions of "Who, me?" to "Yes, we've got some discrimination in our town but it's much worse just across the river." And, most important in ADL's view, the reaction included much sober and troubled introspection "that we should permit such prejudice to thrive in our midst."

—In the incorporated village of Bronxville, where ADL had said there is not "a single known Jewish family," the village administrator told reporters: "I assume the survey received a great deal of careful study on the part of the ADL, but I have no comment . . ."

—In Chicago and suburbs, which came in for a good share of treatment in the ADL report, reaction was intense. Columnist Jack Mabley, writing in the Chicago Daily News, said: "According to ADL, discrimination against Jews who want to buy or rent homes is practiced in 12 Chicago suburbs. Officials of these suburbs are quoted as denying the charges. As a reporter, as a resident of the North Shore for 18 years, and as president of Glenview, I say the charges are true. If anything, they are understated. There is vicious, senseless, un-Christian discrimination against religious minorities in all or some of the 'better' suburbs and in sections of most of them . . . The source of most of this is the real-estate dealer."

(Also quoted in a Chicago paper was the statement of a real-estate dealer: "They can't blame this on the realtor. They are governed by owners of property. If the owner doesn't want to sell to Jews, what can you do?")

Columnist Mabley received a huge outpouring of mail, mainly from Christians, overwhelmingly endorsing his blow for human rights.

—In Palatine, a Chicago suburb (described by Mabley as "the worst" in its discrimination), the mayor immediately denied that there was "any concerted effort by any

group or groups of people to foster discrimination." (No one had suggested that there was any concerted effort; such discrimination is most apt to be an expression of individual prejudice.)

—In other areas of the country, local officials made the point that no one discriminates but Jews "just don't seem to look for houses in our community, possibly because there are no facilities, such as syna-

gogues, for them here and they feel they would not be happy."

—In still other

areas, newspapers pointed with pride to the fact that their communities had not been mentioned in the ADL report, "that here Christian and Jew live together with understanding and mutual respect."

Some Southern newspapers "made use" of the ADL report to highlight the fact that "minority group problems exist in the North too—and no one has reason for sanctimony."

The ADL report came under the closest possible national scrutiny. I think it is a tribute to our research facilities that only in the case of two of the hundred communities named did we have to re-examine our data after the report was published. The report was a year in the making; in Evansville, Indiana, it was found that the problem referred to had been resolved and that there is no further reason to retain Evansville on the list. Its name was dropped in testimony given to the Civil Rights Commission.

The report also referred to discrimination in Gary, Indiana. Brevity is not always consistent with accuracy; the report should have referred to the "Gary area." There is no

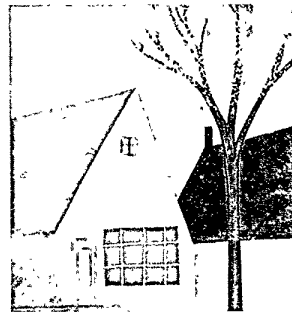
discrimination in Gary proper, but there is in two outlying districts, usually included in Greater Gary.

The fact that ADL surveyed and released the facts about housing discrimination is completely consistent with all ADL experience. We fight prejudice by exposing it, by appealing to the taste and good judgment of all people who, working together, can do something about it. We believe that an enlightened public opinion, aroused in

reaction to the disclosure of evil, is to a large extent responsible for advances in human relations made in the past two decades.

Sometimes there is dissent. A letter from an ADL constituent to the national office questioned the value of the study of housing discrimination and lamented the fact that it had been released. It concluded, "Why not let sleeping dogs lie?"

The simile never made much sense to us. After all, inevitably, sleeping dogs must wake up. And what do you do then?



Benjamin R. Epstein
ADL NATIONAL DIRECTOR

HOW FORTHRIGHT THE PRESS?

Newspapers and magazines can play a role in resolving America's moral problems. To what extent do they?

By DANIEL D. MICH

ALL OVER the country, we are living in an atmosphere in which there is too little concern with freedom of any kind. Innumerable polls taken by universities and reputable research organizations have shown that large segments of the American people do not really believe in the Bill of Rights. Some of these polls have shown that high school and college students and their teachers—to an appalling degree—do not believe in a free press, freedom of speech, or even freedom of religion. We are all guilty of allowing this atmosphere to develop, just as we are all responsible for dealing with the results of its development.

What roles have the mass media played in dealing with the whole subject of freedom? Have they had any effect?

There is scientific evidence that they do, indeed, have effect on people's attitudes toward racial problems. In a study made for the Public Opinion Quarterly, Professor Melvin M. Tumin of Princeton University reported that the resistance of white Southerners to desegregation seems to weaken in proportion to their exposure to newspapers, magazines, and radio and television programs. This was particularly true of those who read national magazines which have reported in considerable depth on the desegregation question. Professor Tumin's researches led him to the belief that informed Southerners are less set against desegregation than is commonly supposed, and that their stereotype of the inferior Negro is likely to disappear as desegregation moves forward. This report at least makes it apparent that mass media *can* play a role in the national effort to deal with this vital issue.

Now what roles have our national media been playing? In an issue of *Contact*, S. I. Hayakawa has this to say:

"No national magazine, no radio or television network, no press syndicate, no newspaper outside of the South . . . questions any longer the right of Negroes to participate fully in the rights and privileges of being Americans."

I believe this picture is more rosy than accurate. Some national magazines have seen the moral and political issue clearly and have dealt with it forthrightly. One big magazine has been equally forthright

in its opposition to the Supreme Court's desegregation decisions and has taken the editorial position that the Fourteenth Amendment does not belong in the Constitution at all, and that no Supreme Court decision should be based on it. That magazine at least lets you know where it stands. Too many others have ignored the issue entirely or have dealt with it in such wishy-washy fashion as to provide no public enlightenment.

In contrast with this, several big newspapers in Southern and border states, very close to the infighting where they could get hurt, have been courageous and useful. These include the *Arkansas Gazette* of Little Rock, which won this year's Freedom Award; *The Atlanta Constitution*; *The Baltimore Sun Papers*; *The St. Louis Post-Dispatch*; *The Courier News* of Clinton, Tennessee. There undoubtedly are others too.

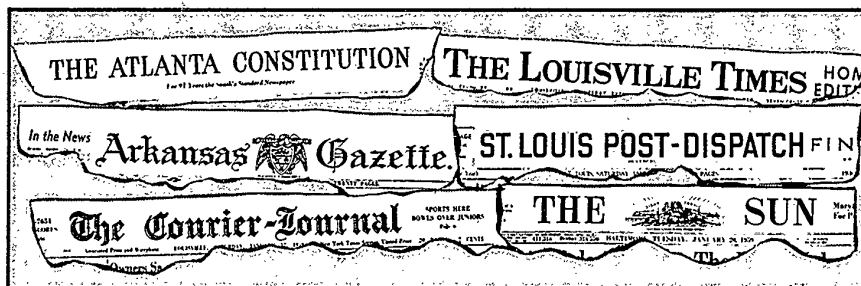
PERHAPS the most heartwarming story of the era since 1954 is the Louisville story. A book co-authored by Omer Carmichael, a native of Alabama who is now Superintendent of Schools in Louisville, Kentucky, says:

"On September 10, 1956, when Louisville opened its public schools, roughly one of every four children admitted was a Negro. This took place in one of the great slave trading centers of the old

mise." This theme runs deep in the history of Kentucky, which stands squarely between the old South and the Midwest. It was dramatically demonstrated at the time of the Civil War, when Kentucky did not secede, but gave many ardent supporters, and a good many lives, to both causes.

"Against this background, it seemed to us that Louisville might be able to present to the rest of the country, and especially to the South, an example of calm and reasonable behavior under the stresses we felt were bound to arise in the field of race relations. We have a Negro population of about 15 per cent. This does not nearly approach the percentage in some large Southern cities, nor even in some Northern cities in recent years. Our community has a Southern background in the social and cultural sense, however, so that what happened here would not be without significance for cities in the deeper South."

For the past two decades, the *Courier-Journal* has given vigorous editorial support to the concept of "true equality of citizenship," and to programs tending to further its realization. It advocated better health and welfare standards for the Negro population, better housing, more adequate hospital facilities, and such subsidiary but vital reforms as the provision



South, without violence, without mob action. If the story has a hero it is the city of Louisville, which had worked for more than two years . . . to prepare for the day of transition."

There were other heroes. Mr. Carmichael was one, and *The Louisville Courier-Journal* was another. A look at this newspaper's role in helping people prepare for desegregation is rewarding:

It operates, in the words of its president and editor-in-chief, Barry Bingham, in a state and a community that has known "the virtue of sensible compro-

of opportunities to train Negro nurses and doctors in our community.

Kentucky never had a poll tax. The *Courier-Journal* and the *Louisville Times*, both headed by Mr. Bingham, began in the middle Thirties, however, to campaign against such a tax in other states, seeking to point out its inequities for both Negroes and whites.

In 1944, both papers began noting one Supreme Court anti-discrimination ruling after another as portents of more such rulings to come. A series of editorials analyzing the 1953 arguments before the

Mr. Mich is executive editor of LOOK Magazine. This article is excerpted from his address at the recent ADL Freedom Forum.



Look's Editor Mich

Court pointed clearly to the likelihood of a continued pattern of action.

By May 18, 1954, *The Louisville Times* would call the school decision "almost a foregone conclusion, a great milestone on the road toward genuine democracy." *The Courier-Journal* could declare that "the Supreme Court, in a decision marked by reason and restraint, has enunciated a doctrine of morality . . ." All of these editorial utterances could be made without giving readers any new shock or surprise, due to the long previous record of editorial argument along both legal and moral grounds.

Louisville, with the approval of the local papers, sent its first Negro representative to the State Legislature in 1935. The University of Louisville merged its undergraduate white and Negro colleges well before the Supreme Court decision. This event was hailed by the papers as of major importance and editorials praised both white and Negro elements in the community for the fact that not a single "incident" occurred at the time of the merger or thereafter.

When school merger in the primary and secondary schools took place in Louisville, the papers helped editorially to create a calm and reasonable approach. They supported city and county officials in their determination to allow no disorders in or around the schools—a striking contrast to the handling of the problem in Little Rock.

The papers gave editorial praise to communities in other parts of Kentucky which have worked out their integration problems in the schools intelligently. They praised Governor Wetherby for his early "compliance" pronouncements, and his successor Governor Chandler for his prompt and effective action in upholding law and order whenever there were instances of incipient violence around

ANGRY YOUNG MEN OF HATE

(Cont. from p. 5)

Mullins and Koehl. In 1957, he moved to Louisville where he set up his practice. His work in the N.S.R.P. seems to occupy more of his energies than his chiropractry.

MATT KOEHL, the so-called "national organizer" of the N.S.R.P. is only 23 years old today—but was involved in the distribution of anti-Jewish literature (Conde McGinley's "Common Sense") while a teen-age student in Milwaukee in 1952. He graduated to a leadership role in Madole's National Renaissance Party "Elite Guard" during 1953, was associated with Nelsen, Fields and Mullins in Nelsen's Institute and in other political agitation in the Midwest between 1954 and 1956. In 1957, with Fields, he became active in a group that later became the N.S.R.P. He and Mullins now share living quarters in Chicago, as they did in New York a few years ago.

John W. Hamilton, age 39, was formerly with the National Citizens Protective Association, St. Louis, Mo., which supplied Fields with the stickers that tainted Brotherhood Week in the Davenport area five years ago. He was a top lieutenant for Gerald L. K. Smith in the late 1940's and toured the nation with Smith agitating against Jews. Around 1951, when Smith's headquarters were in St. Louis, Hamilton and a few others broke away and formed the N.C.P.A. Until recently, Hamilton was editor of "The White Sentinel," the official organ of the N.C.P.A. and a shrill, racist sheet composed of equal parts of anti-Negro and anti-Jewish propaganda and prejudice. Recently, too, Hamilton has worked closely with Fields and the N.S.R.P. and was much in evidence at the "party convention" late in August 1958 when John Crommelin was nominated for President in 1960. John Kasper was featured speaker at the meeting—a racist "hero" just released from Federal prison. Other speakers were such veterans of the anti-Jewish hate movement as C. Daniel Kurts, an old-time Christian Frontier from New York, Peter Xavier of Dayton, Ohio, and Joseph Beaulharnais, a well-known Chicago bigot.

John Kasper, barely 30 years old, was an anti-Semite long before he raised general hell in Clinton, Tennessee, in September, 1956. In 1952, Kasper was a part-

ner in a publishing firm that gave to the world Eustace Mullins' anti-Semitic book on the Federal Reserve System, and his Greenwich Village bookstore peddled a long list of anti-Jewish literature, along with esoterica and the works of Ezra Pound.

Florida Klansman Bill Hendrix, older than the rest, was Kasper's comrade in 1957. He was ranting about Jews as far back as 1949 and 1950, and in 1949 was an officer of the Original Southern Klans, Inc., listed as subversive by the U. S. Attorney General. Today, Hendrix uses the organizational name of "Knights of the White Camellia"—reviving the name of the hate group of the 1930's headed by George Deatherage when he was promoting General George Van Horn Moseley as America's "man on horseback."

THE ANTI-SEMITISM of Harold Noel Arrowsmith and G. Lincoln Rockwell dates back almost ten years. Rockwell, who has been busy turning out Hitlerian programs for the United States on the printing press Arrowsmith bought him, decorates these "documents" with the swastika (he scorns the thunderbolt emblem), and says he got his anti-Jewish "message" back in 1950 when he was a Navy flier stationed at San Diego.

However, Rockwell's public display of anti-Semitism is more recent than that of the others. He seems to be making up for lost time, though, in the directness and vigor of his manifestoes. Point VII of his "Program of the World Union of Free Enterprise National Socialists" says:

"We believe that Adolf Hitler was the gift of an inscrutable Providence to a world on the brink of Jewish Bolshevik catastrophe."

Under the heading, "The Jewish Problem," Rockwell writes that "we shall investigate, try, and execute all Jews proved to have taken part in Marxist or Zionist plots of treason against their Nations or humanity."

Arrowsmith has studied "Nordic racial superiority" for more than a decade; in the past year he has given Rockwell \$20,000 of his inherited wealth and shelled out smaller amounts for other hate activities.

ORGANIZED anti-Semitic agitation in the South, it appears, is in large measure the work of this contingent of angry young men of hate who were Jew-baiters

Continued on page 8

public schools in the state.

The case of *The Louisville Courier-Journal* and *The Louisville Times* is a striking example of what the mass media can contribute to better human relations in the United States. What they can do—but do not always do.

I can sum up with just one thought, couched in words often ascribed to Dante. It does not apply to the mass media alone but to all people: "The hottest places in hell are reserved for those who, in a time of great moral crisis, maintain their neutrality."

WATER, WATER . . .

Continued from page 3

in racial or religious discrimination. It is my belief . . . that I have been denied membership in the Association and threatened with termination of my right of access to the community water system solely because I am of the Jewish faith."

Not to be outdone, the Association is also attempting to make use of the law. In support of its practices, it has brought suit against Mr. Pol, trying to get the Connecticut courts to declare judicially that it has the right to cut Pol's house from the community water system.

The latest report from Birch Groves is that Mr. Pol's water has not been cut off. Not yet. But the threat hangs heavy.

As a Jew in Birch Groves, harassed by the Association, Mr. Pol is not alone. The Association has also brought suit against another Jew, a New York attorney, for unpaid water assessments. This man has not paid because he claims that the assessments are discriminatory. He too, was denied membership in the Association. As a non-member, he was assessed for water at a rate equal to 1 1/4 times the highest fee paid by Association members for all facilities—including road maintenance, beach and tennis courts, as well as water. This suit, as well as Mr. Pol's, is still pending.

Another Jewish purchaser of a home in Birch Groves is Irwin Stillman, a New York attorney. He found out about the restrictive covenant at the time of title-closing. He was able to get an option from the seller to rescind the sale within 90 days if his right to use the community water system was not clearly established within that time. Mr. Stillman's application for Association membership was eventually refused. Undaunted, he decided not to sell; he will keep the house and fight for his right to use the community water supply at a non-discriminatory rate.

When the Birch Groves affair was brought to its attention, ADL attempted to contact the president of the Birch Groves Association, George N. Hay, of Queens, New York. Mr. Hay is a New York City Fire Department lieutenant. He has owned his Litchfield County property for the past four years, and apparently considers himself still a newcomer there, anxious to keep up "old traditions." Like the majority of Birch Groves people, he is a summer resident.

In its letter to Mr. Hay, the ADL asked for an "exchange of information and views" on the reports of discrimination it had received from Jewish home owners.

Mr. Hay finally phoned the ADL of-

fice to say that there really was nothing to discuss. Anyone can buy a home in Birch Groves, he said, but the Association is "a private group" and membership in it is "nobody else's business." In the course of the conversation, Mr. Hay retreated somewhat from his position and said he would take up the matter of meeting with ADL with other Association officers. This was on Jan. 9,

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Continued from page 7

long before the case of Brown v. Board of Education was decided by the Supreme Court. That the Nelsens, the Fields, the Rockwells and the Kaspers seek political power seems abundantly clear. Nelsen spelled it out in a 1957 manifesto headed "Life is Survival":

"The Realpolitical Institute does not propose to leave the vital interests of our Whitefolk to the whim of chance and the will of subversive elements in our midst. It proposes rather to mobilize our Folk in Revolutionary Unity for total political struggle."

In 1958, Fields adapted Nelsen's program for the N.S.R.P. He was somewhat more restrained in language but offered essentially the same thing—a blueprint for a fascist-type totalitarianism. Rockwell makes no bones at all about wanting America made over in the image of Hitler's Germany.

Kasper is probably the crudest of the bunch. In "Segregation or Death"—his manifesto—he wrote that "ultimately, we in our young movement envision the complete legal disenfranchisement and legal expulsion of the Jew from American national life." Seventy-five per cent of the Federal judiciary, he went on, "should be tried for treason to the American people" and "once convicted, they should be 'publicly hanged until dead, dead, dead,' and drawn and quartered in some prominent public place (in front of the White House) to remind the public of the fate of judicial tyrants, all in the best Anglo-Saxon tradition."

In his concluding section, Kasper let his gifts of rhetoric run riot: "We have pledged our very lives, to the mightiest of all tasks: the redemption of the United States from the hands of its enemies . . .

1959. Two months later, the League is still awaiting word from him.

Lieutenant Hay can vouch, from his professional experience, that there is still nothing like water to quench a fire. But he and his associates in the Birch Groves Association evidently have yet to learn that—in their community at least—water can be fuel for the four-alarm fires of religious prejudice.

We will not fail in this struggle, even in death. To those who oppose us, Marxist, usurer, race-mixer, degenerate politician, we pledge eternal vigilance, eternal combativeness, even death!"

All of these men are much less specific about the fate of Negroes. Kasper's solution of the "Negro problem" appears to be something like total Apartheid. Nelsen, Fields, and Rockwell incline more toward mass deportation to Africa. In general, the disposition of Negroes does not appear their primary concern. It is, instead, the scapegoating of Jews and other "race-mixers" in their drive for power and for an anti-Semitic, fascist-type authoritarian government.



This small band of extremists works with diligence and dedication. Their concern is hardly the preservation of the "Southern way of life"—few of them, in fact, are even Southerners. Their apparent goal is the toppling of the Republic. It is a goal which, of course, they will never achieve. But, along the way, these young men, storm-troopers in gray flannel suits, do succeed at another set of purposes. They are kindling the sparks of anti-Semitism, giving new life to the Hitlerian concept of race, and, in a way, defaming all Americans by defaming America's most basic traditions.

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By J. W. Tiedt
(Name of special Agent)

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1 photographic cc each
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DocLab Note

File No. 105-5587-1A9

Date Received 1/12/61

From Maynard Nelson
(Name of contributor)

114 Morgan Ln Roselle, Ill.
(Address of contributor)

By J. W. Taedt
(Name of special Agent)

To Be Returned Yes ()
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Description:

1 page letter from
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From

(Name of contributor)

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Description:

One (1) photostate of letter
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Institute letterhead.

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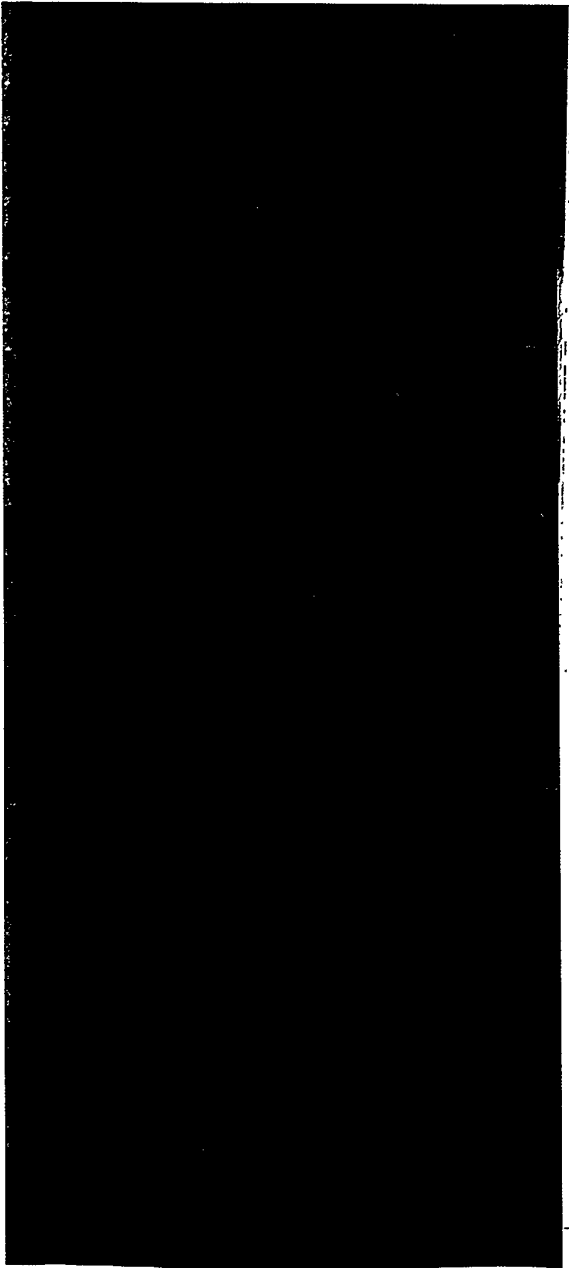
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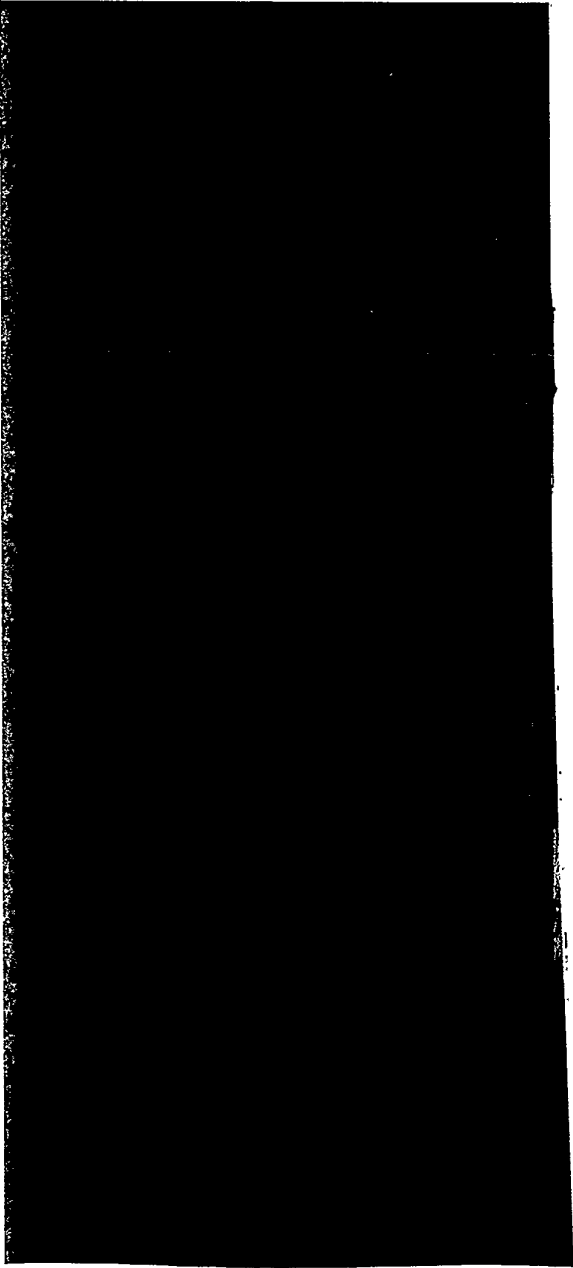
The John W. Alden's Collection

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LIFE IS SURVIVAL



The natural world is a world of war; the
natural man is a warrior. All else is
error. A condition of combat everywhere
exists. We are born into a perpetual
conflict. It is our inheritance even
as it was the heritage of previous
generations. It rules all things; it
governs all things; it reigns over all
things; and it decides all things.

CHAPTER I

Jewish books are for the Jews,
And Jew messiahs too;
But if you're not of Jewish blood,
How can they be for you?

How is it that 'men of light and leading' hardly ever call in question the manufactured 'moral codes' under which our once vigorous Whitefolk is slowly and surely eating out its heart in peaceful inaction and laborious dry-rot?

Standard 'moral principles' are arbitrarily assumed by their orthodox apologist to be a fixed and unalterable quantity, and that to doubt the 'divine rightness' of these 'principles' is treason and sacrilege. When the greatest thinkers of our Whitefolk are incapable or afraid to perform their manifest and logical function, it is scarcely to be wondered that average citizens are also somewhat unwilling to 'risk life, fortune, and sacred honor' for the overthrow of popularized 'right and wrong' concepts, that they know from bitter personal experience, are unworkable falsities. Although the average man feels in his heart that nearly all religious conventionalisms are dynamic deceptions, yet how cautiously he avoids any open display of antagonism thereto. He has not the courage of his opinions. He is afraid to say openly what he thinks secretly. In other words, he is living in a state of subjectiveness, of vassalage.

From his infancy he has been deliberately subjected to a continuous external pressure, especially designed to coerce his understanding into strict accord with pre-arranged views of moral or religious 'duty'. He has not been permitted one moment of real mental liberty. He imbibed fraudulent conventionalisms with his mother's milk. He listens to the most hideous lies being glorified in his presence as sublime truths. He hears falsehoods sung in swelling chorus. He hears them intoned by congregations of the 'faithful' amid peals of sacred music, and the solemn roll of chanted prayer. Thus youth is mentally castrated. Everything that a corrupt civilization can do, is done to compress the growing intellect into unnatural channels. Thus the great mass of men who inhabit the world of today have no initiative, no originality or independence of thought, but are mere subjective individualities, who have never had

the slightest voice in fashioning the ideals that they formally revere.

Although the average man has taken no part in manufacturing moral codes, yet how he obeys them with dog-like submissiveness. Chinese civilization deliberately distorted its children's feet, by swathing them in bandages of silk and hoop-iron. Christian civilization crushes and cramps the minds of its youth by means of false religions and artificial moral codes. Deleterious sub-theories of good and evil are systemically injected into our natural literature, and gradually (without serious objection) they crystallize themselves into cast-iron formulas, will-o-the-wisp evangels, and other deadly epidemics. Modern 'leaders of thought' are almost wholly wanting in originality and courage. Their wisdom is foolishness, their remedies poison. They idiotically claim that they guide the destinies of nations, whereas, in reality, they are but the flotsam and scum-froth that glides smoothly down the dark stream of decadence.

Our Whitefolk is aweary of its sham prophets. It cries out for heroes. It demands a nobility - a nobility that cannot be hired with money, like slaves or beasts of burden. The world awaits the coming of mighty men of valor, great destroyers (destroyers of all that is vile). We are sick unto nausea of the 'good lord Jesus', terror-stricken under the executive order of priests. We are tired to death of 'equality'. He who would rule the coming age must be cruel, hard, and deliberately intrepid, for softness assails not successfully the idols of the multitude. Those idols must be smashed into fragments and burnt into ashes. The living forces of evil are to be found in the living ideals of today.

The Ten Commandments and moral codes that we are called upon to reverence and obey are themselves the insidious enginery of decadence. It is moral principles that manufacture beggars. It is golden rules that glorify meekness. It is these things that make spaniels of men. A man may keep every one of the Ten Commandments and yet remain a fool all the days of his life. He may 'love Jesus', delight in the golden rule, and yet continue to the hour of his death, a failure and dependent. Truly the way to 'hell', is by fulfilling the commandments of this Jewish god. If the all-conquering Whitefolk, to which we belong, is not to be irretrievably dwindled into nothingness, (like the inferior herds it has outdistanced) then it is essential that the Semitic spider webs so astutely woven for ages into the brains of our chiefs be remorselessly torn out by the very

roots, even though the tearing out process be both painful and bloody.

If we would retain and defend our inherited manhood, we must not permit ourselves to be forever rocked to repose with the sweet lullabies of Asiatic Idealisms. Too long we have been hypnotized by the occult charm of Hebrew utopianism. If we continue to obey the insidious spell that has been laid upon us, we will wake up some dread morning with the gates of 'hell' -- 'of hell upon earth' yawning wide open, to close again upon us forever. The idea of 'hell' is in some respects a truthfull conception, suggestive of actual fact. If we terrestrialize the location, there is nothing inharmonious about it. Many a folk, many a tribe, and many a mighty empire has gone down into a grimly realistic 'hell'. It is right and just that the vile, the base, and the degenerate (that is to say the slave nations of the earth) should be punished pitilessly for their creeping cowardice. In actual operation Nature is 'cruel and merciless to men, as to all other beings. Let a tribe of human animals live a rational life, Nature will smile upon them and their posterity; but let them attempt to organize an unnatural mode of existence, an 'equality elysium', and they will be punished even to the point of extermination.

All ethics are pure assumptions, built upon assumptions. They rest on no sure basis. It is time they were firmly planted upon an enduring foundation. This can never be accomplished until the folk mind has first been thoroughly cleansed and drastically disinfected of its depraved, alien, and demoralizing concepts of right and wrong. In no human brain can sufficient space be found, for the relentless logic of hard fact, until all pre-existent delusions have been finally annihilated. Half measures are of no avail; we must go down to the very roots and tear them out, even to the last fibre. We must be like Nature, cruel, hard, and relentless.

Too long the dead hand has been permitted to sterilize living thought -- too long, right and wrong, good and evil, have been inverted by false prophets. Religions must be deliberately put to the question. No moral dogma must be taken for granted -- no standard of measurement defied. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are all the work of human hands, and what man has made, man can destroy. He that is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom. The chief duty of every new age is to

up-raise new men to determine its liberties, to lead it towards material success — to rend, as it were, the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideals, that may have meant life and hope and freedom for our ancestors, may now mean destruction, slavery, and dishonor to us.

Wherever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret, for under the domination of a falsehood no nation can permanently prosper. Let established sophisms be dethroned, rooted out, burnt, and destroyed, for they are a standing menace to all true nobility of thought and action. Whatever alleged 'truth' is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead religions, and other useless lumber and wreckage. The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie. It is the fruitful mother of all other popular errors and delusions. It is hydra-headed. It has a thousand roots. It is a social cancer. The lie that is known to be a lie is half eradicated, but the lie that even intelligent persons regard as a sacred fact — the lie that has been inculcated around a mother's knee — is more dangerous to contend against than a creeping pestilence. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them. Cut them out, to the very core, as cancers are. Exterminate them root and branch, or they will surely eat us all up. We must annihilate them, or they will us. Half and half remedies are of no avail.

× However, when a lie has gone too far — when it has taken up its abode in the very tissues, bones, and brains of a folk, then all remedies are useless. Even the lancet is of no avail. Repentance of past misdeeds cannot 'save' decadents from extermination. The fatal bolt is shot and into the fiery furnace of wholesale slavery and oblivion they must go, to be there righteously consumed. From their ashes something × new, something nobler, may possibly evolve, but even that is the merest optimistic supposition. In Nature the wages of sin is always death. Nature does not love the wrong-doer, but endeavors in every possible way to destroy him. Her curse is on the brow of the 'meek and lowly'. Her blessing is on the very heart's blood of the strong and the brave. Only × Jews and Christs and other degenerates think that rejuvenation can ever come through prayer. 'All the tears of all the martyrs' might just as well have never been shed. What a folk believes will make it free,

enslave it, or corrode its very marrow in strict accordance with natural order. Consequently, if a folk place implicit faith in what priests teach them, they are liable to be duped.

X Freemen should never regulate their conduct by the suggestions or dicta of priests, for when they do so, they are no longer free. The free-man is born free, lives free and dies free. He is, even though living in an artificial civilization, above all theories of right and wrong. He supports and defends them, of course, as long as they suit his own end, but if they don't, then he annihilates them by the easiest and most direct method. There is no obligation upon any man to passive obedience when his life is threatened by assassin. It is clear, therefore, that the man or nation that would be really safe must accept no formula as final; must believe in neither special Jehovahs nor in weeping saviors. X

The rules of life are not to be found in Korans and Bibles, but rather the rules of decadence and death. The 'law of laws' is not written in Hebrew consonants or upon tables of brass and stone, but in every man's own heart. He who obeys any standard of right and wrong, but the one set up by his own conscience, betrays himself into the hands of his enemies, who are ever laying in wait to bind him to their millstones. Masterful men laugh with contempt at spiritual thunders, and have no occasion to dread the decisions of any human tribunal. They are above and beyond all that. All moral principles, therefore, are the servitors and not the masters of the strong. Power made moral codes, and power abrogates them.

'Fear god and bridle the spirit' is advice most excellent, as from a priest to a yokel, but when directed in all earnestness at a man of inherent might, he smiles to himself in silent scorn. Full well he knows that in actual life the path to victory and renown does not lie through Gethsemanies, but over fallen enemies and the ruins of rival combines.

"I rest my hopes on nothing" proclaimed Goethe, and masterful minds in all ages have never done otherwise. This unspoken thought gives to all truly great men their manifest superiority over the brainless, vociferating herd. The 'common people' have always had to be befooled with some written or wooden or golden idol — some religious gospel. Consequently, the majority of them have ever been mental thralls, living and dying in an atmosphere of strong illusion. They are befooled and hypnotized even to this hour. Indeed, the masses of mankind are but

the sediment from which all the more valuable elements have been long ago distilled. They are totally incapable of real freedom, and if it were granted to them, they would straightway vote themselves a master, or a thousand masters within twenty-four hours. Mastership is right — mastership is natural — mastership is eternal. But only for those who assert themselves. Is it not a fact that in actual life, the ballot-box votes of ten million subjective personalities are as thistle down in the balance when weighed against the far seeing thought and material prowess of, say, ten strong silent men?

It is notorious, universally so, that the blackest falsehoods are ever decked out in the most brilliant and gorgeous regalia. Clearly, therefore, it is the brave man's duty to regard all sacred things, all holy things, with more than usual suspicion. Doubt is a creator, a master. It has been said that every religion has some truth in it, but so, we might add, has every insanity.

X Strong men are not deterred from pursuing their aim by anything. They go straight to the goal. The mission of power is to control the powerless, for to be powerless is to be criminal. Every one who would be free must show his power. Unalterable power remains the basis of all earthly greatness. The 'humble' are only fit for dog's meat. Bravery includes every virtue. He who is afraid to risk his life must never be permitted to win anything. Human rights and wrongs are not determined by justice, but by might. Therefore, if you would conquer power and fame you must be practical, grim, cool, and merciless. You must ride to success, by preference, over the necks of your foemen. Their defeat is your strength. Their downfall is your uplifting. Only the powerful can be free, and power is non-moral. Life is real, life is earnest, and neither 'heaven' nor 'hell' its final goal. And love, and joy, and birth, and death, and fate, and strife, shall be forever. X

X This earth is a vast whirl of warring atoms — each molecule, each animal, fights for its life. You must fight for yours, or surrender. Look well to it, therefore, that your fangs and claws are as sharp as steel, and as effective as science can make them. Though the survival of the strongest is the logic of events, yet personal cowardice is the great vice of our demoralized age. Cowardice is corroding the brain and blood of our Whitefolk, but men have learnt to disguise this terrible infirmity behind the canting whine of 'humanity' and 'goodness'. Words flow in-

stead of blood and terrible insults are exchanged instead of terrible blows. How rich this degenerate world is in small, petty-souled, good-for-nothings, who are forever excusing their infantile ineptitude behind some plausible phrase — some conventional make-believe. X

COURAGE! Courage, not 'goodness', is the great desideratum — courage, that goes its way alone as undauntedly as when it marches to 'victory or death' amid the menacing stride of armed and bannered legions. Courage, that delights in danger — courage, that knows not despair. Courage, that proudly, defiantly, smiles on death. Courage, that asks no quarter, even with the knife at its throat — courage, that is stiff-necked, unyielding, sullen, pitiless. Courage, that never falters — never retreats. Courage, that has made up its mind to conquer or perish. That is the kind of courage this world lacks. That is the kind of courage that aids by active cooperation the survival of the fittest — the survival of the best.

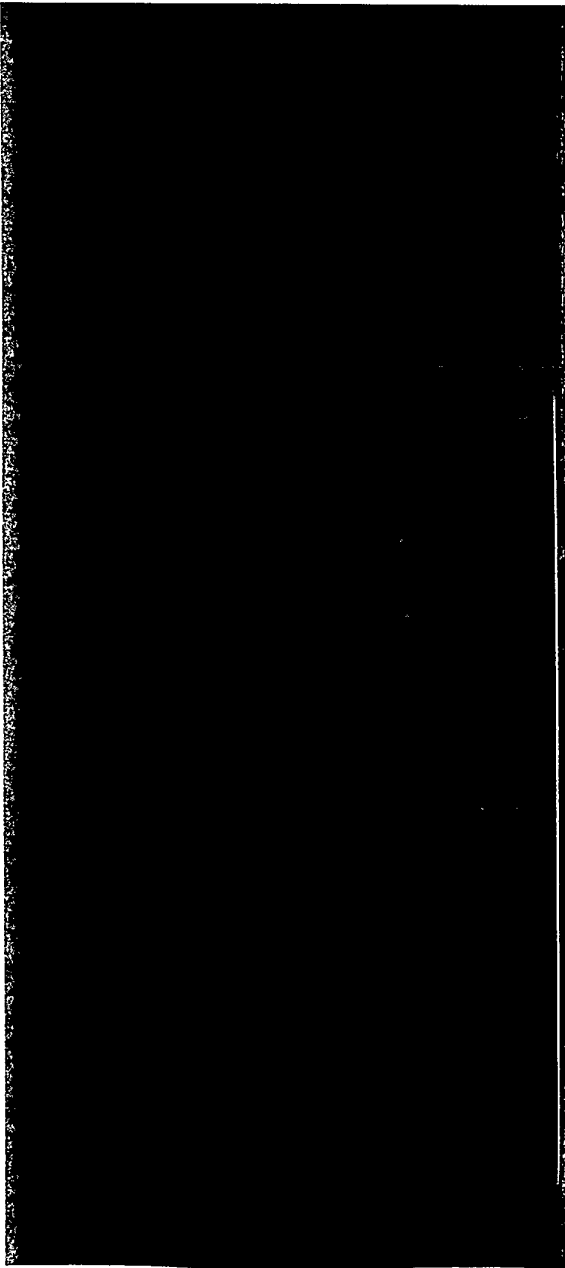
CHAPTER II

X Behold the crucifix — what does it symbolize? X
Pallid incompetence hanging on a tree!

Two thousands years ago Christianity was a subversive movement, hatched in Palestine, spread by Jewish agitators, financed by Jewish money, taught in Jewish pamphlets and broadsides, at a time when Jewry and Rome were in a death-struggle, and ending in the collapse of the greatest empire on earth.

It is now a century and a half since THE DECLINE AND FALL OF THE ROMAN EMPIRE was written by Gibbon. Gibbon, not being a person dabbling in history, did not try to account for the end of a great era by inventing fatuous nonsense about the vice and degradation of Rome, about the decay of morals and faith in an empire which was at that very time in the midst of its most glorious creative period. How could he? He was living in the Augustan Age in London which — in spite of nearly two thousand years since the coming of a Christian civilization — was as good a replica of Augustan Rome in the matter of refined lewdness as the foggy islanders could make it. No, Gibbon was a folk-conscious Whiteman and an admirer of the culture of the pagan West, as well as a historian with brains and eyes. Therefore, he had no difficulty in laying his finger on the malady that had rotted and wasted away the noble edifice of antique civilization. He put Christianity down — the law which went forth from Zion and the word of god from Jerusalem — as the central cause of the decline and fall of Rome and all she represented. He saw an alien creed sweeping out of the East and overwhelming the fair lands of the West. The upheaval which brought Christianity into Europe was planned and executed by Jews as an act of revenge against Roman civilization.

This monstrous conspiracy, Christianity, began about 65 B.C. At this time, the Roman Empire was the one great military power in the world and the heir of Greece and the center of civilization. Judea was a tiny kingdom off the Eastern Mediterranean, and was hardly more than a mere geographical expression. Again and again it had been overrun and destroyed, and its population carried into exile or slavery by its powerful neighbors. Nominally independent, it was now as unstable as ever and on the edge of a civil war. These two states, Rome and Judea, had

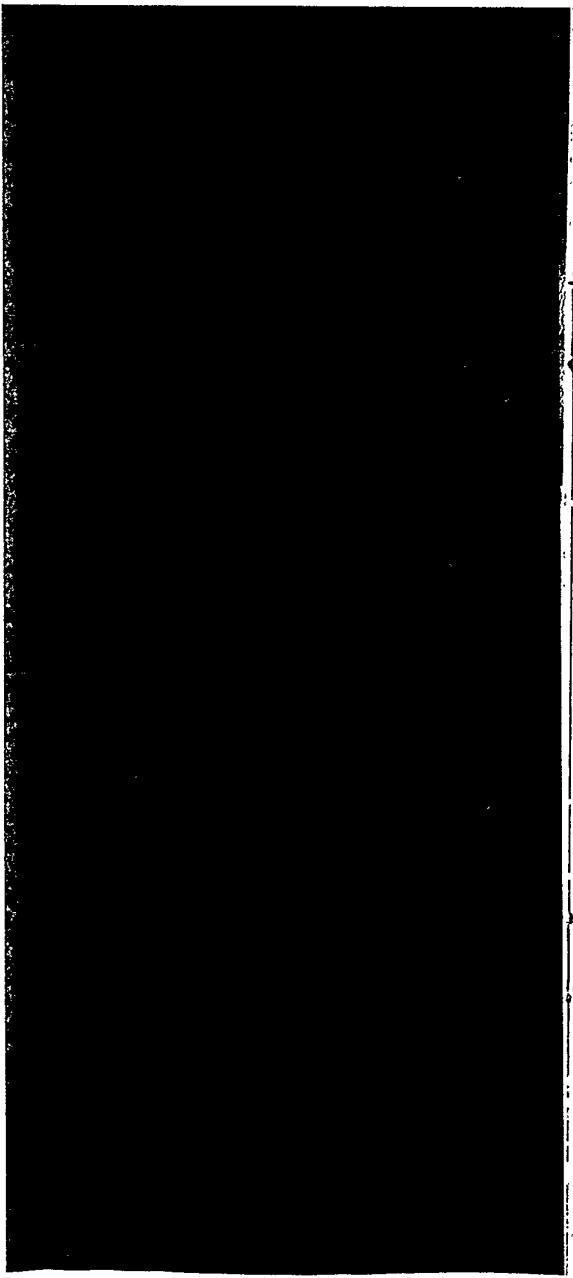


little contact with each other. Then without solicitation on her part, Rome, was suddenly asked to take a hand in Judean affairs. A dispute had arisen between two brothers over the succession to the petty throne, and the Roman general Pompey, who happened to be in Damascus winding up bigger matters, was called upon to arbitrate between the claimants. With the simple directness of a soldier, Pompey exiled one of the brothers; tossed the chief priesthood to his rival, and abolished the kingly dignity altogether. Not to put too fine a point on it, Pompey's mediation amounted in effect to making Judea a Roman dependency. The Jews, not unnaturally perhaps, objected; and Rome, to conciliate them and to conform to local prejudice, restored the royal office. Rome appointed, that is, a king of her own choosing. He was the son of an excise-man, an Idumean by folk, named Herod. But the Jews were not placated, and continued making trouble. Rome thought it very ungrateful of them.

Jewish discontent grew to disaffection and open revolt when their Roman masters began importing into Jerusalem the blessings of Western culture. Graven images, athletic games, Greek drama, and gladiatorial shows were not to the Jewish taste. The pious resented them as an offense in the nostrils of Jehovah, even though the resident officials patiently explained they were meant for the entertainment and edification of the non-Jewish garrison. The Judeans resisted with especial strenuousness the advent of the efficient Roman tax-gatherer. Above all, they wanted back a king of their own folk, and their royal line.

Among the masses the rebellion took the form of a revival of the old belief in a messiah, a 'divinely appointed savior' who was to redeem his folk from the foreign yoke and make Judea supreme among the nations. Claimants to the mission were not wanting. In Galilee, one Judas led a rather formidable insurrection, which enlisted much popular support. John, called the Baptist, operated in the Jordan country. He was followed by another north-country man, Jesus of Nazareth. All three were masters of the technique of couching incendiary political sedition in harmless theological phrases. All three used the same signal of revolt -- "The time is at hand." And all three were speedily apprehended and executed, both Galileans by crucifixion.

Personal qualities aside, Jesus of Nazareth was, like his predeces-



sors, a political agitator engaged in liberating his country from the foreign oppressor. There is even considerable evidence that he entertained an ambition to become king of an independent Judea. He claimed, or his biographers later claimed for him, descent from the ancient royal line of David. But his paternity is somewhat confused. The same writers who traced the origin of his mother's husband back to the psalmist-king also pictured Jesus as the son of Jehovah, and admitted that Joseph was not his father. It seems, however, that Jesus before long realized the hopelessness of his political mission and turned his oratorical gifts and his great popularity with the masses in quite another direction. He began preaching a primitive form of populism, socialism, and pacifism. The effect of this change in his program was to gain him the hostility of the patriots and to reduce his following to the slaves.

After his death these lowly disciples formed themselves into a communistic brotherhood. A sermon their late leader had once delivered upon a hillside summed up for them the essence of his teachings, and they made it their rule of life. It was a philosophy calculated to appeal profoundly to humble folk. It comforted those who suffered here on earth, with promised rewards beyond the grave. It made virtues of the necessities of the weak. Men without hope in the future were admonished to take no thought for the morrow. Men too helpless to resent insult or injury were taught to resist not evil. The meek were — in the hereafter — to be the elect and favored of god. The worldly, the ambitious, the powerful, were to be denied admission to 'heaven'.

The upshot, then, of Jesus' mission was a new sect in Judea. It was neither the first nor the last. The Ebionim — the paupers, as they called themselves — did not regard their beliefs as a new religion. Jews they had been born, and Jews they remained. The teachings of their master were rather in the nature of a social philosophy, an ethic of conduct, a way of life. To modern Christians, who never tire of asking why the Jews did not accept Jesus and his teachings, it can only be answered that for a long time none but Jews did. In ordinary times little attention would have been paid to the ragged brotherhood. Slaves for the most part, their meekness might even have been encouraged by the soldier classes. But with the country in the midst of a struggle with a foreign foe, the unworldly philosophy took on a dangerous aspect. It was a creed of disillusion, resignation, and defeat. It threatened to under-

mine the morals of the nation's fighting men in time of war. This blessing of the peacemakers, this turning of the other cheek, this non-resistance, this love your enemy, looked like a deliberate attempt to paralyze the national will in a crisis and assure victory to the foe.

So it is not surprising that the Jewish authorities began persecuting the Ebionim. Their meetings were invaded and dispersed, their leaders were clapped into jail, their doctrines were proscribed. It looked for awhile as if the sect would be speedily wiped out. Perhaps the bitterest foe of the sectaries was one Saul, a maker of tents. A native of Tarsus and thus a man of some education in Greek culture, he despised the new teachings for their unworldliness and their remoteness from life. A patriotic Jew, he dreaded their effect on the national cause. A traveled man, versed in several languages, he was ideally suited for the task of going about among the scattered Jewish communities to counteract the spread of their socialistic, pacifist doctrines. The leaders in Jerusalem appointed him chief persecutor to the Ebionim.

He was on his way to Damascus one day to arrest a group of the sectaries when a novel idea came to him. In the quaint phrase of the Book of Acts he saw a vision. He saw as a matter of fact, two. He perceived, to begin with, how utterly hopeless were the chances of little Judea winning out in armed conflict against the greatest military power in the world. Second, and more important, it came to him that the vagabond creed which he had been repressing might be forged into an irresistible weapon against the formidable foe. Pacifism, non-resistance, resignation, were dangerous teachings at home. Spread among the enemy's legions, they might break down their discipline and thus yet bring victory to Jerusalem. Saul, in a word, was probably the first man to see the possibilities of conducting war by propaganda.

He journeyed on to Damascus, and there to the amazement alike of his friends and of those he had gone to suppress, he announced his conversion to the faith and applied for admission to the brotherhood. On his return to Jerusalem he laid his new strategy before the startled Elders of Zion. After much debate and searching of souls, it was adopted. More resistance was offered by the leaders of the Ebionim of the capital. They were mistrustful of his motives and they feared that his proposal to strip the faith of its ancient Jewish observances and practices so as to make it acceptable to Whitemen would fill the fraternity with alien

half-converts, and dilute its strength. But in the end he won them over, too. And so Saul, the fiercest persecutor of Jesus' followers, became Paul, the Apostle to the Gentiles. And so, incidentally, began the spread into the pagan lands of the West, an entirely new Oriental religion.

Unfortunately for Paul's plan, the new strategy worked much too well. His revamped and rather alluring theology made converts faster than he dared hope, or than he even wished. His idea, it should be kept in mind, was at this stage purely defensive. He had as yet no thought of evangelizing the world; he only hoped to discourage the enemy. With that accomplished, and the Roman garrisons out of Palestine, he was prepared to call a truce. But the slaves of the empire, and the human scum of the capital itself, found as much solace in the adapted Pauline version of the creed as the poor Jews before them had found in the original teachings of their crucified master. The result of this unforeseen success was to open the enemy's eyes to what was going on. Disturbing reports of insubordination among the troops began pouring into Rome from the army chiefs in Palestine and elsewhere. Instead of giving the imperial authorities pause, the new tactics only stiffened their determination. Rome swooped down upon Jerusalem with fire and sword, and after a fierce siege which lasted four years, she destroyed the nest of agitation (70 A.D.). At least she thought she had destroyed it.

The historians of the time leave us in no doubt as to the aims of Rome. They tell us that Nero sent Vespasian and his son Titus with definite and explicit orders to annihilate Palestine and Christianity together. To the Romans, Christianity meant nothing more than Judaism militant, an interpretation which does not seem far from the facts. As to Nero's wish, he had at least half of it realized for him. Palestine was so thoroughly annihilated that it has remained a political ruin to this day. But Christianity was not so easily destroyed. Indeed, it was only after the fall of Jerusalem that Paul's program developed to the full. Hitherto, his tactic had been merely to frighten off the conqueror, in the manner of Moses plaguing the Pharaohs. He had gone along cautiously and hesitantly, taking care not to arouse the powerful foe. He was willing to dangle his novel weapon before the foe's nose and let him feel its edge, but he shrank from thrusting it in full force. Now that the worst had happened and Judea had nothing further to lose, he flung scruples to the wind and carried the war into the enemy's country. The goal now was nothing less than to humble Rome as she had humbled Jerusalem,

to wipe her off the map as she had wiped out Judea.

If Paul's own writings fail to convince one of this interpretation of his activities, attention may be directed to his more candid associate John. Where Paul, operating within the shadow of the imperial palace and half the time a prisoner in Roman jails, is obliged to deal in parable and veiled hints, John, addressing himself to disaffected Asiatics, can afford the luxury of plain speaking. At any rate, his pamphlet entitled "Revelation" is, in truth, a revelation. Rome, fancifully called Babylon, is minutely described in the language of sputtering hate, as the mother of harlots and abominations of the earth, as the woman drunken with the blood of saints (Christians and Jews), as the oppressor of "peoples and multitudes and nations and tongues" and -- to remove all doubt as to her identity -- as "that great city which reigneth over the kings of the earth." An angel triumphantly cries, "Babylon the great is fallen." Then follows an orgiastic picture of ruin. Commerce and industry and maritime trade are at an end. Art and music and 'the voice of the bridegroom and of the bride' are silenced. Darkness and desolation lie like a pall upon the scene. The 'gentle' Christian conquerors wallow in blood up to the bridles of their horses. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for god hath avenged you on her."

And what is the end and purpose of all this chaos and devastation? John is not reticent to tell us. For he closes his 'pious' prophecy with a vision of the glories of the new -- that is, the restored -- Jerusalem; not any allegorical fantasy, but literally Jerusalem, the capital of a great reunited kingdom of "the twelve tribes of the children of Israel." Could anyone ask for anything plainer? Of course, no civilization could forever hold out against this kind of assault. By the year 200 the efforts of Paul and John and their successors had made such headway among all classes of Roman society that Christianity had become the dominant cult throughout the empire. Meantime, as Paul had shrewdly foreseen, Roman morals and discipline had quite broken down, so that more and more the Imperial Legions, once the terror of the world and the backbone of Western culture, went down to defeat before barbarian invaders. In the year 328 the emperor Constantine, hoping to check the insidious malady, submitted to conversion and proclaimed Christianity the official religion. It was too late. After him the emperor Julian tried to resort once more to suppression. But neither resistance nor concession were of any use. The Roman body politic had become thoroughly worm-eaten with Pal-

estinian propaganda.

Dion Cassius says Rome became so crowded with Jews, that it was difficult to expel them without tumult. Dion also observes, as if to mark the absence of any wish on the part of the Romans to perpetuate the Jewish name, although the greatness of this victory (over the Jews) induced Vespasian and Titus to take the title of Emperor, neither of them would take the cognomen of Judaicus.

Rutilius Numatianus said in A.D. 417, during the reign of Honorius, of the Jews — "that other insane practices, which he believes even some boys would not credit, go on in this lying slave-cage of Judea; and then he winds up with the wish that Judea had never been conquered in the wars of Pompey, or under the empire of Titus, for though the excrecence has been cut off, the virus creeps through the veins, and the conquered nation overcomes the conquerors."

Seneca also says: "Meanwhile the custom of that most outrageous nation has prevailed to such an extent, that it has already been received all over the world; the conquered have given laws to the conquerors."

Cicero, born B.C. 106, said that the religion of the Jews was "barbarous superstition" and that "the Jews are born to slavery."

Tacitus stated: Its (the Jews) laws were "hostile to men, and calculated to inspire the Jew with hatred and opposition to the rest of mankind." In his Annals (Book XV., 44), after speaking of "the persons commonly called Christians," Tacitus represents Judea as the source of Christianity, and tells us that "Christus, the founder of the name, was punished with death by the Procurator Pontius Pilate, in the reign of Tiberius. And the deadly superstition having been repressed, broke out again, not only through Judea, which was the source of the evil, but through Rome, where all things, from all quarters, horrible and shameful, flow together and are popular." "When the Assyrians and after them the Medes and Persians", writes Tacitus, "were masters of the Oriental world, the Jews of all nations, then held in subjection, were deemed the most contemptible."

Apion accused the Jews of having produced "no wonderful men, not any inventors of arts, or any eminent for wisdom."

Pliny, in reporting his inquiries about the Christians to Trajan, calls Christianity "a system deformed and carried to excess."

Suetonius says the Christians are "a kind of men of a new and mischievous superstition."

Sulpicius says, "The Christians originated from the Jews: pull up the root, and the plant will perish."

Friedrich Nietzsche said, "When the Jews step forward as the personification of innocence, the danger must be great. While reading the New Testament a man should have his small fund of intelligence, mistrust, and wickedness constantly at hand. People of the lowest origin, partly mob, outcasts not only from good society; grown away from the atmosphere of culture, and free from discipline; ignorant, without even a suspicion of the fact that conscience can also rule in spiritual matters; in a word — the Jews: an instinctively crafty people, able to create an advantage, a means of seduction out of every conceivable hypothesis of superstition, even out of ignorance itself."

In summary, Judeo-Christianity and Marxist-Communism are opposite sides of the same coin, both sewage of the Jewish Asiatic mentality and spirit. These phantoms of ignorance and superstition must and will be swept into the rubbish pile, for all time to come. Through the false premises of history as being primarily religious (Judeo-Christianity), or economic (Marxist-Communism), the international, anen, Zionist Jewish minority has been able to 'work both sides of the street' — effectively dividing our own Whitefolk by playing Whiteman against Whiteman, White nation against White nation. All history is folk in fact and in spirit — all else is fraud. Two thousand years of swindling is now drawing to a close, and the final blow of reckoning will fall on the guilty Jewish conscience.

CHAPTER III

Who'd forge their swords to plow-shares,
Shall sweat in bitter yokes;
The free-born folk and fearless,
Must deal out battle-strokes.

As far as sociology is concerned, we must either abandon our reason or abandon Christ. He is pre-eminently the prophet of unreason — the preacher of rabble-rabies. All that is enervating and destructive of manhood, he glorifies — all that is self-reliant and heroic, he denounces. Lazarus, the filthy and diseased vagrant, is his hero of heroes; and holds sane, energetic citizens as 'awful' examples of baseness and criminality. He praises the 'humble' and he curses the proud. He blesses the failures, and damns the successful. All that is noble, he perverts — all that is atrocious, he upholds. He inverts all the natural instincts of mankind, and urges us to live artificial lives. He commands the degeneration of those virtues that aggrandise a folk, and advises his admirers to submit to every insult, every indignity; to be slaves, de facto. Indeed, there is scarce one thought in the whole of his insane philosophy that is practically true.

Why is it that our modern philosophers are so mortally afraid to boldly challenge the 'inspired' utopianism of this poor self-deluded Galilean mountaineer. — this preacher of all eunuch-virtues — of self-abasements, of passive suffering? The sickly humanitarian ethics, so eloquently rayed forth by Jesus Christ and his superstitious successors, in ancient Judea, and throughout the moribund Roman empire, are generally accepted in Western civilization as the very elixir of immortal wisdom; the purest, wisest, grandest, most incontrovertible of all 'divine revelations'. And yet when closely examined, they are found to be neither divine, occult reasonable, nor even honest; but composed almost exclusively of the stuff that nightmares are made of, together with a strong dash of Oriental legerdemain.

Through a thousand different channels, current politico-economic belief is dominated by the base communistic cabala of the 'man of many sorrows'; yet as a practical theorem, it is hardly ever critically examined. Why is it that the suggested social solutions promulgated by Jesus, Peter, Paul, James and other Asiatic cataleptics, are accepted so meekly

by us, upon trust? If these men were anything, they were crude socialist reformers with misshapen souls, preachers of a 'new heaven and a new earth'. Are all men really brethren? Whiteman and Jew? Whiteman and Asiatic? Whiteman and nigger? What proof is there that the brotherhood-of-man hypothesis is in accordance with Nature? On what trustworthy biologic, historic, or other evidence does it rest? If it is natural, then rivalry, competition, and strife are unnatural. Has 'brotherhood' ever been tried upon earth? Where, when, and with what final result? Is not self-assertion nobler, grander, and more truly heroic than self-denial? Is not self-abasement but another term for voluntary vasalage; voluntary burden-bearing?

Christ might well and truthfully have said unto his followers—"Come unto me all ye who are weary and heavy laden and I will bind you in unbreakable bonds, and load you down like an ass between two burdens." "If we only lived as Christ lived, what a beautiful world this would be," say all thoughtless ones. If we lived as Christ lived, there would be none of us left to live. He begat no children; he labored not for his bread; he possessed neither house nor home. Consequently, he must have existed on charity, or have stolen bread. 'If we all lived like Christ,' would there have been anyone left to labor, to be begged from, to be stolen from? 'If we all lived like Christ' is thus a self-evident absurdity.

After permitting Christ to be butchered, the mob thereupon set him up as their 'divinity', and erected altars to his renown. Slaves and madmen were the earliest Christians, and to this hour lunatics are the raw material of the Christian church. Primitive Christianity cunningly appealed to the imagination of a world of superstitious slaves, eager for some mode of escape that meant not the giving and receiving of battle-strokes. It organized them for the overthrow of heroic principles and substituted, for a genuine nobility based on battle-selection, a crafty theocracy founded upon priest-craft, hell-craft, and all that is impure and subterranean. It is a doctrine at once disgraceful in its antecedents, its teachers, and in itself. Truly has it been called 'the fatal dower of Constantine', for it has suffocated, or is suffocating the seeds of heroism. Both ancient and modern Christianity and all that has its roots therein is the negation of everything grand, noble, generous, heroic, and the glorification of everything feeble, atrocious, dishonorable dastardly. The cross is now, and ever has been, an escutcheon of shame; it represents a gallows, and a Semite slave swinging thereon. For two thousand years

it has absolutely overturned human reason, overthrown common sense, infected the world with madness, submissiveness, and degeneracy.

Is the Golden Rule a rational rule? Is it not rather a menial rule, a best-policy rule? Why is it 'right' for one man to do unto others as he would have others do to him and, what is 'right'? If 'others' are unable to injure him or 'do good' to him, why should he consider them at all? Why should he take any more notice of them than of so many worms? If they are endeavoring to injure him, and able to do it, why should he refrain from returning the compliment? Should he not combat them, does not that give them carte blanche to injure and destroy him? May it not be 'doing good' to others, to war against them, to annihilate them? May it not also be 'good' for them to war against others? Again, what is 'good'? Is it reasonable to ask preying animals, to do unto others as they would be done by — if they acted accordingly, would they, could they, survive? If some only, accepted the Golden Rule as their guiding moral maxim, would they not become a prey to those who refused to abide thereby? Upon what reasonable and abiding sanction does this 'rule' rest? Has it ever been in actual operation among men — can it ever be successfully practiced on earth? Did Jesus Christ practice it himself upon all occasions? Did his apostles practice it — did Peter the boaster do so, when he 'denied him' for fear of arrest at the campfire — did Judas the financier, when he sold him for net cash? Also, how many of his modern lip-servants actually practice it in their daily business with each other? How many?

These questions require no formal answering. They answer themselves in the asking. 'Do unto others as you would have others do to you' — no baser precept ever fell from the lips of a feeble Jew. It is from alleged moralisms of this sort, and fabulous 'principles', that communards, revivalists, and anarchists derive the infernal inspiration that they are perpetually hissing forth.

'Love your enemies' — is it even possible of practice, and what would result from its universal application to active affairs? Why should I not hate mine enemies, and hunt them down like the wild beasts that they are? Again, I ask, why? If I 'love' them does that not place me at their mercy? Is it natural for enemies to 'do good' unto each other, and what is 'good'? Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?

'Love your enemies and do good to them that hate you and despitefully use you' is the despicable philosophy of the spaniel that rolls upon its back, when kicked. Hate your enemies with a whole heart, and if a man smite you on the cheek, smash him down; smite him hip and thigh, for self-preservation is the highest law. He who turns the 'other cheek' is a cowardly dog — a Christian dog. If men lived 'like brothers' and had no powerful enemies to contend with and surpass, they would rapidly lose all their best qualities.

The Epistle of James, who is known to have been Christ's full brother and was killed by a special policeman's club in a street riot, has been reprinted and circulated widely by socialists in order to so broadcast their illogical theories of a universal brotherhood. These socialists accept the New Testament as their text book and preach therefrom to morbid multitudes the atrocious and shallow gospel of 'equal rights', 'equal liberty', and 'equal brotherhood', as the vertible omnific word, the newly discovered emancipating protocol of the crucified, yet 'all-mighty' Don Quixote — the savior-god of Asia Minor — he who was born in a cattle-shed and died on a gallows.

A god begging his bread from door to door! A god without a place to lay his head! A god spiked to two pieces of crossed scantling! A god stabbed to death by a hired officer! A god executed by order of a stridentary magistrate! What an insane idea! Is it an idea, or rather some wasting cranial disease? Talk about the 'heathen in his blindness' and superstitious madness in past ages! Why, it is as childplay to the hysteric idolatry of today — the deification of a Jew. The 'divine one' was executed upon a government gibbet, because the rulers of Rome were more powerful men than he was. His strength, and that of his followers, was not equal to theirs. He died an abysmal failure — a redeemer who did not redeem — a savior who did not save — a messiah whipped like a calf — a slave-agitator deservedly destroyed for preaching a falsehood — the monstrous gospel of 'brotherhood' and 'equality'.

When the Church triumphed, the Dark Ages began, and when it is finally rooted out the Heroic Age will dawn once more. True heroes shall then be born again as of old. 'Liberty', 'equality', 'fraternity', are three colossal falsehoods. You may trace 'equality' in letters of silver on tablets of burnished gold, but without engineering a perpetual miracle, you cannot make it true. You may write 'fraternity' in blazing dia-

monds on walls of enduring granite, but without reversing the mechanism of the universe, you cannot make it a fact.

Man is part and parcel of the animal kingdom and he cannot escape from the draconic ordinances that despotically govern that kingdom and environ his being like an atmosphere on every side. Every man is under an obligation to fight and bear his own burden. If he cannot do so, others cannot do his fighting or his burden-bearing and their own at the same time with reasonable safety to themselves. He, therefore, who finds it impossible to carry his own burden, had better sink down and die in his tracks than impose an additional load upon the shoulders of his kind-hearted fellow strugglers. For them, they would be overloaded and consequently unable to fight successfully; so all might perish together.

Practical fraternal sympathy, upon any universal scale, has always had in the end a most destructive effect upon the internal structure of communities. Men will always love and cherish those who are near and dear to them; but when it is proposed to extend the circle of their 'near and dear ones' to all mankind, that is going rather too far. Indeed, all must perish ignominiously if that foolish idea prevails. 'All' are even now enervating themselves, undermining their strength, by futile over-exertion in that very direction. They are straining themselves to death, by endeavoring to carry an impossible load. The majority of men are born far too weak constitutionally for their conditions; and the few who do possess the necessary stamina and grit, will have quite enough to do in proving by deeds their fitness to survive and propagate. Many are projected — few are selected.

Yet altruism, wholesale self-renunciation, wholesale burden-bearing, for the sake of 'outraged and suffering humanity', is the maddening basis upon which 'our good lord Jesus' and his demented imitators have erected their sporadic sociology — their magnificent satanism. Is it not as simple as 'rolling off a log' that the individual who even attempts to become a true and honest Christian must become like unto a tame sheep? What a sublime ideal? How heroic? The bliss of a sheep? How superlatively delightful? How divinely glorious? And a Jew as the good shepherd, who leads his lambs "to green pastures, and quiet resting places, the pleasant waters by". For two thousand years his fleecy flocks have been fattening themselves up with commendable diligence — for the shearing-shed and the butcher's block.

Let any nation throw away all 'habits of violence' and before long it must cease to exist as a nation. It will be laid under tribute — it will become a province, a satrapy. It will be looted in a thousand different ways. Let any man abandon all overt resistance to aggression, and behold, the first sun will scarcely have sunk in the west, before he is a bondservant, a tributary, a beggar, or — a corpse. Liberty is honestly definable as a state of complete bodily and mental self-mastery.

During the three years of Christ Jesus' peripatetic trampings, he never said anything that had not been better said a thousand times before, by dervishes, spellbinders, and mahatmas. Neither did he do anything that had not previously been better done, by the jugglers and wonder-workers of Egypt, India, and Assyria. Not a few of his 'miracles' are to this day part of the ordinary stock-in-trade of fortune-telling gypsies, third class strolling players, and charlatans in general. The very phrase that he uses to sum-up and memorize his patent cure-all, was undoubtedly stolen (directly or indirectly) from Plato, the Rig Veda, or Confucius. The Golden Rule is not only a snare and a tangle, but it is also a literary piracy.

'He raised the dead', and even supposing that he did, wherein is the positive advantage? What is gained by restoring vitality to the decomposing corpse of an animal that may be so easily duplicated? What is the good of breathing the 'breath of life' into an odorous winding-sheet full of maggots and mouldy bones? Are there not plenty of animalculae on earth, without dragging them out of tombs? Especially are there not plenty of leperous Asiatics? Death and destruction are necessary to the health of this world and therefore as natural, and lovable, as birth and life. Only priests and born cowards moan and weep over the dying. Brave men face it with approving nonchalance. No folk can long retain hardihood and independence, whose minds become submissive to a false ideal.

Is the wearing of garments, in itself, a natural and necessary condition of adult existence? It certainly does not render the 'human form divine' more healthy or more beautiful to gaze upon: Was it really intended that the man-animal only, should wrap itself up, from birth to death, in layer over layer of disease-breeding rags? Was there not a secret vital strength in the wind and rain and storms that whirled around our forefathers giant limbs and shaggy brows? All ethnic legends tell

us that our first parents were most elegantly attired in glorious sunshine and gaudy fresh air. Clothing serves most effectively to hide the abominable physical deformity of modern men and women, just as superficial educationalisms serve to hide their dwarfed minds.

Physical distortion and mental malformation are the direct results of two thousand years of bad-breeding; that is to say, of mongrelism and 'equality'. Christianity, originating in the despairful and fallacious philosophy of a crucified wanderer, is now developed into an organized and world-wide conspiracy of clericals, and decadents; with Jesuitic cunning against all the primitive and heroic virtues. Our clean-skinned 'heathenish' ancestors, with all their vital forces unimpaired, were really the nobler type of animal. We, on the other hand, with our corrupt, irresolute, civilized hearts, our trembling nerves, our fragile anemic constitutions, are actually the lower, the viler type.

CHAPTER IV

Lo, I hear the fighters coming,
Over hill and dale and plain;
With the battle cry of ages,
In a rebel world again.

Our American Whitefolk have yet to learn that each generation must fight its own good fight, and not rely for the preservation of its hardihood and independence upon moth-eaten parchments nor on fraudulent statesmen, now in the graveyard — statesmen who spent their petty, babble-some lives not in doing heroic things, but in founding and enthroning the abominations that afflict us all like a palsy today. Our national hero-worship badly wants reconstruction.

The philosophy of power has slumbered long, but whenever men of sterling worth are found, it must again sweep away the ignoble dollar-damned ones of today and openly as of old, dominate the destiny of an emancipated and all-conquering Whitefolk. What is viler than a government of slaves and usurous Jews? What is grander than a government of the noblest and the best — who have proved their fitness on the plains of death? The survival of the fittest — the toughest — is the logic of events and of all time. They who declare otherwise are blind. The chief point is this: that fitness must honestly demonstrate itself not by ignoble theft and theory, but by open conflict as per Darwin's law of battle.

War marks the highest level of national consciousness that is ever reached. The attitude of a true folk towards its wars is an expression of enthusiasm for itself as a nation. National consciousness is a large part of that vision without which the folk perish, and the essential victory rests with that folk whose national morale emerges intact, from the war. It would be a sad day for us if we lose our hardihood and ideas of honor and loyalty merely for the sake of peace. Our Nation was born of war, and we know of nothing else that can so vivify and cement us. This circling planet-ball is no navel-contemplating Nirvana, but rather a vast whirling star-lit Valhalla, where war is never-ending. And in that invigorating struggle, strength is renewable. They who claim mastership upon any other basis than conquest are upstarts, usurpers, and ought

therefore to be deposed without pity, and without mercy in accordance with the cosmic decree of ethnic displacement. Life is a duel and only the fittest can possibly hope to succeed.

It has taken countless evolutionary epochs to make man what he is — the most ferocious beast of prey that inhabits the caverns and jungles of earth. Can his osseous mechanism and pathologic instincts be summarily extinguished or reversed merely by connecting him, per an electric wire, laid through the sewers of Rome to the feeble dynamos of Bethlehem and Tarsus? Can his structural anatomy, intended for conflict and slaughter, be transformed in a day, a year, or even in a 'million, million of suns'? All efforts made by reformers and messiahs, to transfigure him into a 'lamb', are foreordained to fathomless failure. It would be more reasonable, for them, to attempt the transfiguration of a grizzly bear into a parlor poodle or propose the transfiguration of a bald-headed eagle into a gently cooing turtle-dove.

Undoubtedly the black magic of the Christ Myth, combined with the subterranean sorcery of medieval sacerdotalism has partially succeeded, not only in sapping individual initiative, but also in suppressing in our Whitefolk many of its ancestral leonine traits and superb barbarian virtues. But as yet, it has not wholly triumphed in its emasculating necromancy. There are still some of the grand old stock left alive. Few indeed are they amidst a world of slaves.

The lion is still the lion, although his teeth have been most foully filed down by abominable moral codes; his skin made scrofulous with the mange and leprosy of caged peacefulness — his paws fettered by links of slave-voted statutes. Someday, sometime, he is destined to break through the vile bonds that have been cunningly laid on him, escape from the wasting decline that originates from unnatural confinement, and regain once more his primitive freedom of action. The normal man is the man who loves and feasts and fights and hunts, the predatory man. What is all history but the epic colossal campaign, the final Armageddon of which is never likely to be fought, because when men cease to fight — they cease to be — men.

The evolution, or de-volution, of mankind demands the perpetual transfiguration of one man into another, continuous re-incarnation, eternal re-birth, and re-construction. Scientifically considered, the 'resur-

rection of the dead' is not an illusion. Every living organism is formed from the decomposed essence of pre-existent organisms. The 'man' of today is actually built out of the grave-mold of his prototypes; perhaps of ages long forgotten. Thus, without death there could be no birth-material; and without conflict, fierce and deadly, there could be no surpassing. But to those individuals foolishly trained to bewail their fate, all these commonplace facts are agonizing. The flow of destruction is as natural and as needful as the flow of water. No human ingenuity can destroy the immolation of man, nor prevent the shedding of blood — and why should it? Majestic Nature continues on her tragic way serenely, caring naught for the wails of the agonized and panic-stricken, nor the protests of defeat; but smiling sadly, proudly (yet somewhat disdainfully in her passing stride) at the victors fierce hurrah.

Deep, permanent, and abiding is the elemental antagonism between the sociology of 'the man of Nazareth' and the imprescriptible laws of the universe. They are as fire and water to each other — irreconcilable. Our planetary system itself shall melt with fervent heat ere the Galilean's philosophy can conquer. So long as we remain animals, we shall be dominated by animal wants and animal passions and animal rivalries. Undoubtedly the 'messiah' ideal is unattainable, hopeless, and especially so upon its 'reformatory' side. However, the world loves to be deceived by some ghastly delusion and that is the reason, perhaps, that it has taken to its bosom this rustic fable; this gospel of ineffectuality; this evangel of darkness — this dream of an Israelite slave.

X Among virile conquering tribes, the ideal man is ever the all-daring Jove, the splendid Apollo, the self-reliant Achilles, or the constructive genius. It is only in centuries of dotage — in ages of cankersome down-going and nervous disease, that the model man becomes a Christ. The model man of our forefathers was Odin, a war lord, but today we have crammed down our throats a weeping, horsewhipped Jew. A Jew for a god? Impossible! Insane! The deities of the Greeks and Vikings, Goths and Romans, were all, originally, mighty men of valor, or virile women of surpassing beauty, afterwards held up, before their warlike posterity, as splendid examples of natural nobility, conscious power, daring courage, shrewdness, sexual vigor, and boundless strength of character. The gods and heroes of antiquity spent their vital force in the destruction of monsters, in the seizure of new hunting grounds, in the slaughtering of tyrants, and in the breeding of unconquerable sons.

If the 'first principles of Christianity' should, by an unforeseen miracle, triumph in the elemental conflict that is approaching, assuredly the Whiteman is played-out, his days numbered, his dominion ended, his sepulchre prepared. The 'dead and alive' conditions of the 'Celestial' Empire will then be applied to this Western world and under the thin disguise of 'advancement', 'progress', and 'civilization', an atmosphere of excruciating torture must be artificially created, hostile to all but degenerative forces, as in China. In the name of 'goodness', 'righteousness', and 'morality', great woe shall be poured out upon our seed, as it has already been poured out on the rotten swarm of the Orient.

In all sexual relations, as in everything else, 'morality' is what strength decrees. Women are frail beings at the best of times, and in their secret hearts are probably lovers of the unlimited. For the welfare of the breed, and the security of descent, they must be held in thorough subjection. Man has captured them, and besides providing for, and protecting them, it is necessary to keep them 'on the chain' as it were. Woe unto him, woe unto them, and woe unto our Whiterolk if ever these lovable creatures should break loose from mastership, and become rulers or equals of man. But that is impossible. From the earliest ages, man has captured his wife by force or stratagem, and to this day he does the same. Marriage ceremonies symbolize his proprietorship — his capture. The marriage ring is one link of a chain, emblematic of the fact that the pre-historic bridegroom chained his 'beloved one' in a cave; till she became tame, tractable, and reciprocative. The title of a man to the proprietorship of his wife is inherent in man himself. It began in capture and is continued by capture, modified, of course, by mutual affection, mutual toleration, and parental love. It existed before the Christian Church was invented, and will be maintained intact long after it is gone.

The sexual degeneracy that is now so prevalent among us is the result of Christian civilization; that is to say, the degradation of man and the equalization of women. As long as the husband is absolute imperator within his own four walls, the poisoning of the marriage bed, now so common and so loathsome, cannot take place. If his wife or an intruder dares to dishonor him, their death is an effective deterrent. His daughters, controlled with equal vigor, are not permitted to mate with every inferior who comes along, but are 'given away' to men who are born of sound folk stock.

A woman is two-thirds womb — the other third is a network of nerves and sentimentality. To 'emancipate' her, is to hand her over to the 'tender mercies' of clerics, who have learned to play upon her emotionalism. These pastors become illegitimately powerful and then set out to dictate to her husband. In this way marriage is corrupted by interference from without. The sanctity of the home is disappearing. No longer can be it asserted that a 'man's house is his castle'. In France the absolutism of the husband is attenuated to a mere fiction. This is a nation steeped in communistic eroticism, as in a stygian sewer. French women are notoriously unfaithful and the most horrible sexual lusts are practiced and pleasantly laughed at. There, promiscuity results in barrenness, and this, when supplemented by correlated self-sterilization, has transformed the once-powerful Frankish Confederacy into a feeble and decaying tribe of mongrels. France is today a worn-out prostitute.

The Christian Church commenced operations among Roman slaves and Syrian harlots. Its founder himself was the fruit of clandestine intercourse. He never married, but consorted with publicans, pariahs, magdalenes, all his life. During the first three centuries 'Christians' was another name for 'free lovers' — meeting in catacombs and secret places, to enjoy promiscuous sexualism, before the 'end of the world' came — an event they expected every day, for three hundred years. The leperous repulsiveness of medieval sodalities and modern monasticism, is all too well known. Not only the lairs of male and female celibates, but the vestries of churches and temples have ever been hot-beds of lasciviousness, seduction, and all uncleanness.

In deference to barbarian prejudices (after the Alaric and Attila immigrations) the early Christian Church abandoned its communistic free-loverisms. But to provide 'holy' sanctions and written authority for its change of heart, monkish forgeries of 'Epistles from the Saints' were manufactured on an extensive scale and cautiously published throughout Europe. These subversive Christians smothered the grand and masterful northern realisms beneath pestiferous rubbish-heaps of Oriental mythology — of Hebrew old clothes. These Hebrew decadents have been a pestilent tribe of unwarlike slaves from their wretched beginning. Moses, Jesus, Isaiah, Peter, Mark, Matthew, Luke and John were all squalid Jews, and rhapsodical communards. Their secret object is the overthrow of human reason and individual independence. Since a crucified Jew slave, terrorized under authority, has been set up as a god,

personal valor and nobility of thought have been at a tremendous discount.

The best fighters are the best folk-producers. This is the verdict of biology and the instinctive belief of the whole feminine world in general. Fighting is the method whereby the most fitted to propagate conclusively prove the fact. When the fires of sexualism burn low in nations and men, they are as unfit for freedom as they are unfit to reproduce their kind. Nations have always risen to their highest pitch of fame and prosperity under the guidance of mighty men of valor, self-selected. Women instinctively admire soldiers, athletes, and fighting men generally above all other kinds of suitors — and rightly so. The best bid a man can make for the admiration of any woman is a display of undaunted physical prowess. Strength, energy of character, ferocity, and courage are the qualities admired by a woman. Conquersome personalities, by obtaining possession of the best and handsomest females, raise conquersome descendents. Hence the origin of great folk organisms.

No nation, no empire, has ever fallen — no folk has ever been enslaved, BECAUSE it delighted in manly sports. But dozens of civilizations have perished shamefully, ignominiously, BECAUSE of the spreading canker of personal cowardice. Want of daring — enfeeblement of physique — meanness of mind — fear of danger and dread of death (sure signs of folk deterioration) have NEVER ORIGINATED with athletic tournaments, nor wars of conquest, nor gladiatorial games. Athletic contests have a powerful influence in molding for the better, the personnel of all participants therein. He who must meet worthy antagonists face-to-face and defeat them or be himself defeated, ennobles his own mentality — unconsciously. Courage, coolness, intrepidity, purity of blood, and mental balance, are the athlete's first requisites. He must therefore be self-reliant and calmly resourceful — he must be brave. The brave man is ever generous, frank, outspoken, and dauntless. His brow is open — his step fearless and firm — his bearing self-poised. His word of honor is more binding than a Shylock's sealed bond. Hence, everywhere he is first favorite, especially with the feminine gender — whose sexual instincts are as true to Nature as the needle is to the pole. Healthy animalism is the foundation of all virtues whatsoever. Diseased bodies produce diseased minds. Enslavement or annihilation is the just reward of wholesale physical debilitation.

In summary, the foundations for a free society are founded on what is just, courageous and unflinching determination of life, the duty of civility, and the strength of peacefulness.

② copies of two letters
written by Oscar
Wyckoff Harmon.

(See ltr airtel
to RUC dated
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To my patriotic friends whom the race-pervert subversives call "Conservatives," "Extremists," and "rural red-necks (working country people)..."

GREETINGS:

I must alert you to a recent article in a de luxe, slick, national magazine claiming millions of readers, written by one touted as a "constitutional expert and social philosopher." This slimy sheet has entree to the mind of every judge and lawmaker in our America. The article is to be the basis for a new line of Court decisions on Constitutional law (relative to apportionment) which decisions are to become "the law of the land." The "Constitutional expert" refers to our written Constitution as having been "hammered out." The story states that the "organization of Congress was a special compromise," that "counties are not sovereign bodies" and that "the federal idea is not applicable within the States." All Americans, not race-pervert subversives, know that counties and States are created by the sovereign people residing therein, not by any courts.

By innuendo, the story hints that something terrible happened when people not subversive to the Constitution "caught up with a U. S. Supreme Court justice." What actually happened was that a routine court order was entered which the "Constitutional expert" resents and hates. The story ignores the well known fact that several years ago the leaders of the criminal Communist "apparat" "caught up with" many of our judges at the A.B.A. convention. This sheet threatens that if the "mumbo-jumbo" of the CONSTITUTION continues we will have "government by paralysis." However, the "constitutional expert" has hopes, enumerates his "first victories" in creating a "democratic ideal" and ends with a race-pervert cliché, that "rabid, rural red-necks (meaning our working people) "will lose."

The slimy sheet would have us believe that the compromises arrived at in our Constitution are so vicious that ITS courts should relieve the imperial government (formerly known as a UNION OF SOVEREIGN STATES) from the Constitutional limitations on its power, so wisely spelled out by the sovereign people. Many of our courts are becoming submissive to this kind of subversion and would "make a fence about the law" - and the Constitution. The sheet would have our courts ignore the fact that at the time of the writing of the Constitution ALL OF THE SOVEREIGN POWER RESIDED IN THE PEOPLE, and in the sovereign States that met in convention and framed our written Constitution.

The story in the slime sheet ignores the fact that our FEDERAL GOVERNMENT has NOT at any time given any rights or powers to the sovereign States, counties or the sovereign people of the sovereign States, but that under our written Constitution ALL POWERS not specifically delegated to our Federal Union reside in the people and in the sovereign States. Marxist race-perverts cannot understand anything so honest and simple.

Judicial protocol today requires that our courts lend their ears to homo sapient race-perverts who have only an evil intent, design and purpose to destroy our Constitution by THEIR judge-made "laws." We have in star chamber sessions allowed these homo sapient race-perverts to take the place of our written Constitution and stare decisis. In one opinion of our courts two of these race-perverts were used for "authority" and "reasoning" of the court. One of the race-perverts, a well known Communist, obtained employment with the United Nations as demanded by Moscow, and wrote pamphlets on Marxism, printed and distributed by Communist money. The other race-pervert pretends to be a "social anthropologist," but in all of his writings denies the existence of anthropology. The Marxist writings of these two race-pervert subversives were accepted by one of our courts as the basis for the court's opinion that the hucksters of Marxism now proclaim is "the law of the land." The decision is subversive to the Constitutional guarantee that "the Constitution and the laws passed in pursuance thereof * * * are the law of the land." Up to this time all lawyers and judges, not race-pervert subversives, considered a decision as being only the law in the particular case. The crescendo of the beating of the drums in high places - television, radio, films, entertainment, and printed media - cannot drown out the cries of grief and anguish of those sacrificed on the altar of Marxism - while freedom dies.

The "constitutional expert and social philosopher" who is touted to be the new adviser of our courts and legislatures and whose writings will in the future take the place of learned briefs by skilled lawyers, is also the author of another smear-America article printed a few months ago in the same sheet - an apology for Jagan of British Guiana. In this story the smear sheet tries to persuade us that we must shed tears of sympathy for Jagan, for, according to this sheet, Jagan had to become a Communist because he met only immoral people in the United States. Q.E.D., the Communists alone can save us from "immoral Americans."

I am one of the "red-necks" in Chicago who was forced to stand by while the "apparat" seduced and converted Jagan to Communism. This seduction and conversion to Communism was aided, of course, by our rulers in Washington, subject to the Hiss protocol of the State Department, who proclaimed that Russia is "a democracy just like ours." The Q.E.D., the conclusions are false and the story in the smear magazine and every portion thereof is a barefaced lie and is known by every apologist for Jagan to be a barefaced lie.

Falsus in omnibus.

The story does contain one small shred of truth. It equates Socialism with Marxism, but does NOT give the correct equation: that the CRIMINALITY of Socialism is to Marxism as a flea is to a rhinoceros.

Constructively,


OSCAR WYCLIF HARMAN

OSCAR WYCLIF HARMAN

Attorney and Counselor

ONE LASALLE STREET
CHICAGO 2, ILLINOIS

AREA CODE 312
TELEPHONE 372-6054
372-6214

COPY

March 19, 1963

Congressman A. Powell: New York
Congressional Office Building
Washington, D. C.

Congressman Powell:

You are right and the Congressmen opposing your expenses are wrong. The expenses of Reconstruction II should be paid by our Imperial Government in Washington, D. C. The expenses of Reconstruction I were paid entirely by the Sovereign States and the cost of fun and fornication of the Reconstruction I "legislators" bankrupted the Sovereign States.

If our commissars in Washington want a Reconstruction II, the Soviet of the democratic Republic should bankrupt itself paying for it, not the Sovereign States.

Constructively,

OWH:ih

Oscar Wyclif Harman

cc: To other Representatives,
Senators and Others

File No. 105-5587-1a13Date Received 4-5-63From found on train
(Name of Contributor)by
(Address of Contributor)By To Be Returned Yes ☐
No ☒

Description:

envelope from
the Truth Seeker
addressed to Max
Nelson
for Eclectic Inst.

dict.
4-5-63

b6
b7C

THE TRUTH SEEKER
38 Park Row
NEW YORK 8, N. Y.

Second-class postage
paid at New York, N. Y.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

Mr. Max Nelson
c/o Realpolitical Inst.
P.O. Box 1785
Chicago 90, Ill.

105-5527-13

H.S. 76.
4-5-63

(Title) _____

(File No.) _____

3-5-64 14) Photos of Maynard O. Nelson.

15) Copies of letter sent to [redacted]
by May Nelson.16) One reproduced copy of press written
by May Nelson on "Blackhand of" M. O.
Associates.4-23-64 17) 1 copy of M. O. letter M. O. Associates Box 1785
Chicago 90, Ill.8-6-64 18) 1 letter from May Nelson to [redacted]
application for [redacted] of [redacted] [redacted]11-13-64 19) 1 copy of publication "Sam Adams Committee of
Public Safety"4-30-65 20) Xerox copies of [redacted] forms in [redacted] with
signature on appl. for May Nelson.Disposition: (1) Xerox copy of signature card # 195904 showing owner
sign as May Nelson(2) Xerox copy of signature card # 745964 showing
owner sign as Maynard O. Nelson

10-27-65 22) Photos + neg. of Maynard Orlando Nelson

SEARCHED	INDEXED
SERIALIZED	FILED
MAR 5 1964	
FBI - CHICAGO	

105-5587-1A

b6
b7c

vol 1

File No. *105-5587-1014*

Date Received *9/26/62.*

From *Dormington Div.*
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

(CITY AND STATE)

By *mail*
(NAME OF SPECIAL AGENT)

To Be Returned Yes ☐
No ☒

Description:

*Photos of Maynard
O. Nelson.*

*(negative in
105-4630-1728)*



b6

b7C

Maynard O. Nelson
(with glasses)

103-5587-1a 14

File No. 105-5587-1A¹⁷Date Received 4-10-64From L.A.
(Name of Contributor)

(Address of Contributor)

By mail
(Name of Special Agent)

To Be Returned

Yes ☐No ☒

Description:

1 copy of M & N Letter.

M & N Associates

Box 1785 - Chicago 90, Ill.

File No. 105-5587-1019

Date Received 11-13-64

From

(Name of contributor)

State of Ill. FEPC, 205 W. WACKER DR.
CHICAGO, ILL

(Address of contributor)

By MAIL to Cgo Office

(Name of Special Agent)

To Be Returned Yes ()

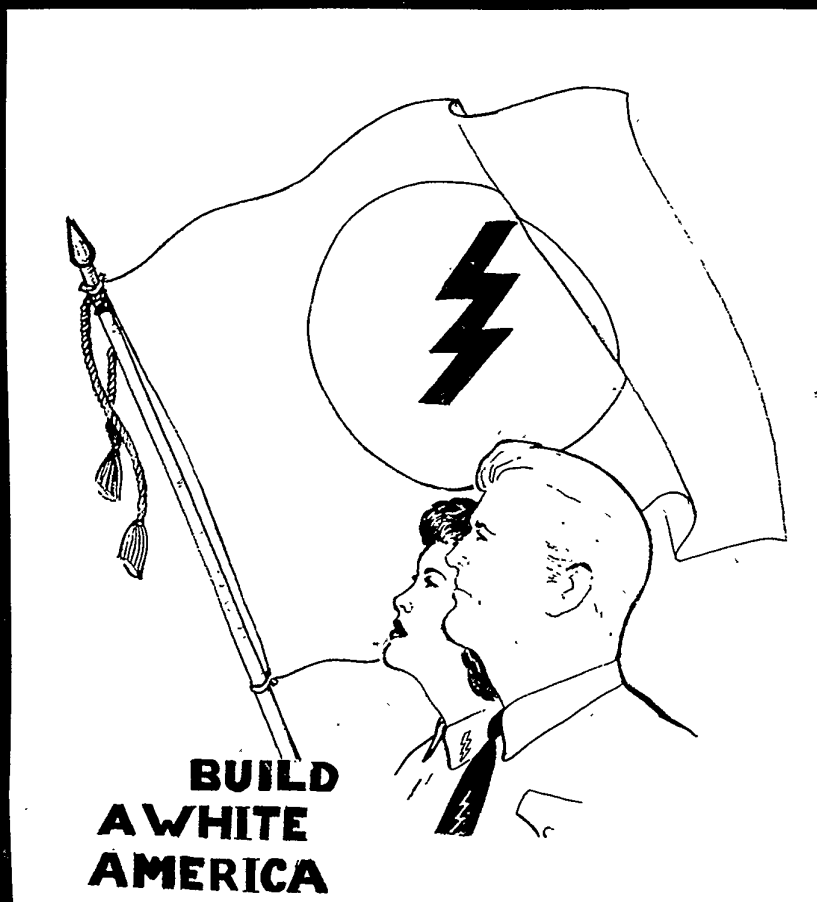
No (X)

Description:

One copy (12 pages) of
publication captioned
"The Sam Adams Committee
of Public Safety" apparently
published by Margaret
Orlando Nelson.

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b7C

105-5587-1A 19



THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY

Patriotic Political Action

The United States Today

162 Million Whitefolk
22 Million Negroes
6 Million Jews
2 Million other non-Whites

192 Million

Dedication --

Major General Edwin A. Walker

Soldier-Patriot

FOLK INTEREST BEFORE INDIVIDUAL INTEREST

Delineation of the Nation:

1. We demand the union of all Whitemen of the North American continent into a common Folk Community.
2. Only members of our Whitefolk may be citizens of the Nation.
3. No Communist or Liberal may be a citizen of the Nation, because of advocacy of the mongrelization of our Whitefolk.
4. No Humanist or Pacifist may be a citizen of the Nation, because of disloyalty to the Nation.

Folk Policy:

5. The Government shall promote Whitefolk integrity through the complete and officially enforced segregation of all non-Whites in the Nation.
6. We demand that all intermarriage between citizens of the Nation and non-Whites in the Nation be outlawed.
7. We demand the creation of a National Eugenics Commission to secure the ethnic future of our Whitefolk.
8. Immigration shall be restricted to select Whitefolk from lands of ethnic consanguinity.

Civil Rights Policy:

9. All citizens of the Nation shall share equal duties and enjoy equal rights and privileges.
10. The right to vote on the Government and legislation of the Nation shall be the privilege of citizens of the Nation only.
11. Only citizens of the Nation may be candidates for public office, and be employed in departments and agencies of the national and local governments.
12. Only citizens of the Nation may engage in jurisprudence, and be eligible for court and jury duty.
13. Only citizens of the Nation may bear arms and serve as members of the armed forces of the Nation.
14. All persons engaged in activities of entertainment and educational and cultural expression must be citizens of the Nation.

Economic Policy:

15. The workers, farmers, industrial and agricultural technicians, engineers, managers, and businessmen, as citizens of the Nation,

shall work together as a team and be represented by their own members in the Government ... they will subordinate their individual and group interests to the greater interests of their Whitefolk as a whole.

16. The Government shall secure private enterprise by guaranteeing equality of economic opportunity for all citizens of the Nation.
17. We demand a fair price for both producer and consumer, and the safeguarding of both against speculation and profiteering.
18. As science increases the power to produce, we demand that the purchasing power of the consumer be raised proportionately.
19. The Government shall alone exercise its constitutional right to issue debt- and interest-free currency, based on the national production of goods and renderance of services.

Social Policy:

20. The Government shall secure the unending improvement of the health and living conditions of the citizens of the Nation.
21. We demand the total elimination of flood and dust-bowl conditions under a long-range program to conserve, utilize, and develop the water, soil, forest, mineral, and nuclear resources of our North American continent.
22. We demand the development of proper recreational facilities for the Whiteyouth of the Nation, beginning with the establishment of youth centers in every community.
23. We demand the complete reorganization of our educational system, so that every individual citizen of the Nation is afforded full opportunity for self-expression, self-realization, and thorough integration into the life of his Folk Community.

Foreign Policy:

24. We demand that the sovereign interests of our Nation be secured by firm and sound bilateral diplomacy.
25. A strong and effective system of national defense shall be created to meet any international eventuality.
26. We demand the formal incorporation of Canada, Greenland, and the adjacent North Polar Regions into our Nation.

Political Policy:

27. We demand a reorganization of all governmental departments to eliminate duplication, waste, and corruption, and to insure efficiency, economy, and sound administration.
28. We demand the elimination of all ideology and influences from every phase of our political and cultural life which tend to cause the degeneration of our Folk Community.

THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY

Patriotic Political Action

This year must be the year of political counterattack against the insidious forces of diversion and subversion within our midst.

THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY has been founded to reassert the political functioning of the Whitefolk majority within our United States of America.

Since the turn of the century, our American political scene has been dominated by various factions and self-interested minority pressure groups whose goals have generally not included the promotion of the general welfare and the survival of the Nation.

This has produced an intolerable political situation within, and an impossible foreign posture without, our United States of America.

The fragmentation of our American political life by Trotsky-type politicians of both the Democratic and Republican Parties is directly responsible for the continuing victory of International Communism.

There is only ONE SOLUTION ... rebuild the political organization of the ineffective Whitefolk majority, and concentrate its united will upon the political questions of the day.

THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY will attack the local Trotsky-type politicians of both the Democratic and Republican Parties. It will conduct a campaign of propaganda and physical terror against the guilty individuals and their associates.

It will drive these traitors from office, and reduce them to a position where suicide will be the only salvation for their crimes against their own people, their own society, and their own Civilization.

It will organize public meetings, publish hard-hitting exposes of the minority diverters and subverters in our midst, issue directives to its members and affiliates with reference to specific issues and problems, and will directly sponsor individual candidates for any and all public offices..

THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY will pre-select the candidates for public offices so that the individual voter-member of the Whitefolk majority will be able to make a positive decision at the polls.

It will aim at the complete control of the status-making machinery within our local society.

The Executive Committee will assign a speaker to appear before your group for detailed exposition of our plans and methods, at no obligation, and in complete confidence.

WRITE TODAY ...

THE SAM ADAMS COMMITTEE OF PUBLIC SAFETY

M. Nelson

P.O. Box 1785

Chicago 90, Illinois

File No. 105-5587-1a20Date Received 1-12-65From Sgt [Redacted]Security Section, CPD
(Address of Contributor)By ROBERT J. DOLAN
(Name of Special Agent)

To Be Returned

Yes ☐
No ☒

Description:

Xerox copies of
miscellaneous forms
in connection with
 liquor license
applications for Max
Tulsen.

b6
b7C

NAME (LAST)		(FIRST)		JANUARY		SEX	RACE	YEAR OF
NELSEN, Maynard				0.		M	W	1924
ADDRESS								
542 W. Madison St., FBI# 4-970-277								
AGE	DATE OF BIRTH		YEAR		FINGERPRINT CLASSIFICATION			
39	DAY	MONTH	YEAR		13 9 T 00 3			
DATE THIS CARD PREPARED								
11 July 63					1 A II			
☐ FOREIGN PRINT ☒ LICENSE APPLICATION Liq. ☐ DEPARTMENT PERSONNEL ☐ CITY EMPLOYEE					☐ SPECIAL POLICE ☐ DEPUTY SHERIFF'S ☐ COUNTY EMPLOYEES			
					105-5-24-63			
CPD-22.470 (4/62)					MISCELLANEOUS FINGERPRINT INDEX			

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2018 BY 60322/UC/LRP/STP/ETG

105-5587-1A 60

NAME (LAST)		(FIRST)		(MIDDLE)		SEX	RACE	BIRTH
NELSEN, Maynard				0.		M	W	1924
ADDRESS								
503 W. Madison St., IAY'S 542 CLUB INC.								
AGE	DATE OF BIRTH		YEAR		FINGERPRINT CLASSIFICATION			
39	DAY	MONTH	YEAR		EF 24 May 63 13 9 F 00 3			
DATE THIS CARD PREPARED								
1963 Sept 63					1 A II			
☐ FOREIGN PRINT ☒ LICENSE APPLICATION Liq. ☐ DEPARTMENT PERSONNEL ☐ CITY EMPLOYEE					☐ SPECIAL POLICE ☐ DEPUTY SHERIFF'S ☐ COUNTY EMPLOYEES			
CPD-22.470 (4/62)					MISCELLANEOUS FINGERPRINT INDEX			

BUREAU OF RECORDS AND COMMUNICATIONS
CHICAGO POLICE DEPT.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

DEC 8 Rec'd

+ Security unit

☐ Birth ☐ Credit ☒ Criminal ☐ Motor Vehicle ☐ Death ☐ Marriage * ☐ INS

To <i>Agency checks.</i>	Buded
Return to <i>Dolan STS</i>	File number <i>105-5587</i>

Name and aliases of subject, applicant, or employee, and spouse

MAYNARD ORLANDO NELSEN

Addresses

Residence

114 MORGAN LANE.

Business

Hoffman Estates, P. O. ROSELLE, ILL.

LAST KNOWN
former
employment

*UNITED LABOR SERVICE
350 NORTH CLARK Street*

* Date and place of marriage
(if applicable)

*BASED ON INFO FURNISHED, NO
IDENTIFIABLE RECORD IN AVAILABLE*

Race <i>W</i>	Sex ☒ Male ☐ Female	Age <i>40</i>	Height <i>5'7"</i>	Weight <i>127</i>	Hair <i>BLOND</i>	Eyes
Birth date <i>11/1/24</i>	Birthplace <i>MINNEAPOLIS, MINN.</i>					
Arrest Number	Fingerprint classification			Criminal specialty		

Specific information desired

All information available since

Results of check

11/1/63

NEGATIVE (INTELL. FILES)

DEC 1 0 1964

William J. Duffy
DIRECTOR, INTELLIGENCE DIV.

b6
b7C

W.K. Fips card att.

(Use reverse side, if necessary)

#103

NO 10

Da 17 Sept. 1953

FROM: Superintendent of Police
TO: District Commander, 1st District.

SUBJECT: ~~City Retailer's License, Alcoholic Liquor~~

#1. ~~(Type of License)~~
#2. Sec'y Max Nelsen

#1. ~~(Name of Licensee)~~
#2. 114 Morgan Lane, Hoffman Estates Ill. Tw. 4-6272

(Home Address) (Home Phone)

603 W. Madison St. Kay's 542 Inc. 222-1676

(Place of Employment) (Address/Phone #)

603 W. Madison St.

(Address for which license application has been made)

1. Subject named applicant has applied for issuance of
a ~~Liquor License~~ for the address shown above.
(Type of License)

2. You are requested to submit comments within five (5) days to the undersigned, in reference to the above subject, stating any objections to the issuance of the above listed license.

3. If you have no objections to the issuance of the above listed license, so state.

4. Your comments may be endorsed on the reverse side of the enclosed carbon copy of this letter.

Corporation
Director

For the Superintendent

b6
b7C

Director
Vice Control Division

CORPORATION FORM

Date 17 Sept. 1963Name of Corporation Kay's 542 Inc.Location of premises for which application has been made 603 W. Madison St.(Trade name) Will do business as: Kay's 542 Inc.If corporation claims ownership of premises for which application has been made, how was this ownership verified? No - LeaseIf lease was presented, how was authenticity of this document verified? Gozzelo Real Estate, 30 N. LaSalle St. Mr. ThomasHow much money will corporation invest in this business? 10/1/63 to 9/30/65 \$2,000.00Does corporation have this amount of money at their disposal? YesFrom what source was this money obtained? Personal Savings of Corporate officers, Madison Bank & Trust, Madison & Canal

How was the business transaction for the purchase of this place of business completed ... by payment in cash; by check or money order?

Obtaining lease (vacant store) paid in cash.Does corporation representative have a receipt; bill of sale or cancelled check for the amount of money indicated? Bill saleState the name and address of any person or firm which has undertaken to advance money to this corporation to assist in the financing of this business, and the relationship, of this lender, if any, to any member or members of the corporation. NoneIf a store fixture concern is involved in this deal, name the firm and state if a chattel mortgage is existent. NoneHas a loan been procured, or is one anticipated from an Automatic Amusement Device Distributor? No(If applicable) Name of Automatic Amusement Device Distributor, and location of his place of business. D.N.A.Explain in detail the consideration, method of repayment and interest rates, if any, for any advance or loan listed above. None

Officers of Corporation are . . .

	Name	Address	Phone No.	Shares
President:				
Vice Pres:				50
Secretary:	Max Nelson	114 Morgan Lane, Hoffman Estates Ill.		50
Treasurer:			TW. 4-6272	

Directors:

Incl. #2

Were all of the aforementioned corporation officers fingerprinted? Yes

If officers are females, have their husbands been fingerprinted? D.N.A.

How was the identity of persons fingerprinted verified? Soc. Sec. cards & Driver's Licenses

Date corporation was organized? 19 May 1961

Date articles of incorporation were filed with Sec. of State 19 May 61
Certificate # 14253

Date certificate of incorporation was issued by Sec. of State 19 May 61

Date articles of incorporation were filed with County Recorder 19 May 61

Total shares of stock created and issued by this corporation 100

What is the par value of each share of stock? No Par -Value

How many shares of stock in this corporation are held by persons not identified as officers or directors of this corporation? None

(If applicable, list on separate sheet and attach to this form)

Name or names of stockholders in this corporation, who are not officers or directors of same. D.N.A.

List licensed business locations in Chicago or elsewhere, with which an officer or director of this corporation is presently associated, or has been associated with in the past, in the capacity of owner, co-licensee, member of corporation, or employee Kays 542 Club Inc. 542 W. Madison St.

If an officer or director of this corporation has been in police custody, for other than a minor traffic violation, indicate below:

Name	Date of Arrest	Charge	Disposition
------	----------------	--------	-------------

[redacted]		no Identification at Identification Section or record of conviction at Records & Communications.	
------------	--	--	--

R. Maynard O. Nelson 24 Apr. 47 Threaten to do bodily harm PD Mpls.
Minn. \$1000.00 peace bond. Released to Vet Hosp. 6/Nov/ 47.

I, [redacted] President of above named Corporation, do hereby state that the answers to the questions listed on these forms, was, in the main, furnished or verified by me, and I do further declare under penalty of perjury, that the answers that are affixed to this corporation questionnaire, are true and correct to the best of my knowledge and belief.

I, Patrol Investigator [redacted] in the capacity of License Field Investigator, along with aforementioned corporate officers, have filled out City Retailers License, Alcoholic Liquor application form, and marked #1 & #2 of this corporation form, and have ascertained at the applicants (MEET) (DOES NOT MEET) the requirements of the State of Illinois Act Relating to Alcoholic Liquors, and the pertinent provisions of the Municipal Code.

Investigators, License Unit,
Organized Crime Division

Approve

[redacted] Sergeant

Vice Control Division
License Unit

23 Sept. 1963

APPROVED

SEP 25 1963

NO. 10

From: Commanding Officer, License Unit

To: Director - Vice Control Division

Subject: Liquor License Application for 603
W. Madison St. "Hold" - 12/18/61.
Gambling

b6
b7c

Report of: Ptlmn. [redacted] 1st. Area License Unit

#1. Investigating officer, checked with various unit, Vice Control Division (Gambling Unit); Analysis Unit & 1st. District, numerous arrest made and all cases discharged. Location was known at time Jefferson Cigar Store.

#2. At no time was Kay's 542 Club Inc., associated with Jefferson Cigar Store or its officers involved. Attached affidavit signed by corporate officers attached to report.

#3. Corporate officers filed application for change of location from 542 W. Madison St. to 603 W. Madison St. [redacted] of corporation married; 2 children;

resides at [redacted] is known to be of good moral character within the neighborhood where he lives. No record at Identification Section or record of conviction at Records & Communications.

Mr. Max Nelsen, sec'y of corporation, F.B.I. identification #4-970-277 - Maynard Nelson, 24 Apr. 47 - Viol. Threaten to do bodily harm P.D. Mpls. Minn. \$1000.00 peace bond.

Oct. 22 1947 - Investigation P.D. Mpls. Minn. same case.

Nov. 6 - 1947 - Released to Vet Hospital, an submitted to medical examination, released and peace bond returned.

Mr. Max Nelsen is married; 2 children; resides at 144 Morgan Lane, Roselle Ill. He is known to be of good character within the neighborhood where he lives.

#4. In view of the facts that the "Hold" is on the Jefferson Cigar Store, dating 12/18/61 and is no longer in existence at 603 W. Madison St. This location had been vacant for 4 months prior to Kay's 542 Club [redacted]

Approved: [redacted]

License Unit

Approved: [redacted]

Li
Li

nding Officer
jm

SINGLE OWNERSHIP OR PARTNERSHIP FORM

NO. 10

Business engaged in Kay's 542 Inc. (Tavern) 603 W. Madison St.
Kind Location Date
Transfer of location

Place of Employment during the past ten (10) years.

Mr. Max Nelson, sec'y of Kay's 542 Inc. at 603 W. Madison St.
Company Location Occupation From To

United Labor Service 360 N. Clark St. Accountant 1 July 63 to present
date

Kay's 542 Inc., 542 W. Madison St. Sec'y of Corporation 19 May 1961
to present date.

Laboret Inc. 22 W. Monore St. Accountant 1961 to 1962

Miller - Carlson Service 22 W. Madison St. Accountant 1954 to 1959

Personal References (3) Address Occupation Years Known

Oscar W. Horman 1 N. LaSalle St. Attorney 3 yrs.
Room 1043

[Redacted] 7 Yrs.

[Redacted] 7 yrs.

b6
b7C

Name of Dram Shop Insurance Co. LaSalle Casualty Co.

Agent's Name Touhy & Sain Ins. 39 S. LaSalle St.

Who does policy protect? Self & Lessor

Will females be employed? No In what capacity? D.N.A.

Name [Redacted] Relationship to applicant [Redacted]

(If Applicable) Is applicant related to or in any way connected with a former licensee or applicant at this location, who has been denied a license, or had a license revoked? No

Do premises have adequate toilet facilities for both sexes? Yes

C
D
E

NO. 10

Business engaged in		
Kind	Location	Date
Kay's 542 Inc. (Tavern)	603 W. Madison St.	

Place of Employment during the past ten (10) years

<u>Company</u>	<u>Location</u>	<u>Occupation</u>	<u>From</u>	<u>To</u>
[redacted] of corporation Kay's 542 Inc.	603 W. Madison St.			

~~United Labor Service 360 N. Clark St. Sales Manager 1958 to present date
Kay's 542 Inc. 603 W. Madison St. Pres. of corporation 19 May 61
to present date.~~

~~Calvert Distribing Co. 35 E. Wacker Drive, Saleman 1963 to 1958~~

<u>Personal References</u> (3)	<u>Address</u>	<u>Occupation</u>	<u>Years Known</u>
--------------------------------	----------------	-------------------	--------------------

15 yrs.

5 yrs.

5 yrs.

Name of Dram Shop Insurance Co. La Salle Casualty Co.

Agent's Name Touhy & Sain Ins. 39 S. LaSalle St.

Who does policy protect? Self & Lessor

Will females be employed? No In what capacity? D.N.A.

Name _____

Relationship to applicant

(If Applicable) Is applicant related to or in any way connected with a former licensee or applicant at this location, who has been denied a license, or had a license revoked. No

Do premises have adequate toilet facilities for both sexes? Yes

7 June 1963

NO. 10

From: Superintendent of Police.
To: District Commander, _____ Dist. _____ District.
Subject: Retailer's Alcoholic Liquor License
Type of License
Kay's 542 Club, Inc.
Name of Applicant(s)
Address for which license application has been made

1. Subject named applicant has applied for issuance of
a Liquor License for the address shown above.
Type of License
2. You are requested to submit comments within five (5)
days to the undersigned, in reference to the above subject,
stating any objections to the issuance of the above listed
license.
3. If you have no objection to the issuance of the
above listed license, so state.
4. Your comments may be endorsed on the reverse side of
the enclosed carbon copy of this letter.

b6
b7c

Sec. Max Nelsen, 114 Morgan Lane, R

Director: _____

Director: _____

C.P.D.

APPROVED

JUN 1 1963

Date 7 June 1963

Name of Corporation Kay's 542 Club, Inc.

Location of premises for which application has been made 542 W. Madison

(Trade name) Will do business as: Kay's Club 542

If corporation claims ownership of premises for which application has been made, how was this ownership verified? Lease

If lease was presented how was authenticity of this document verified? Lessor, [redacted]

How much money will corporation invest in this business? Established business, change of officers only.

Does corporation have this amount of money at their disposal? Established business

From what source was this money obtained? Established business

How was the business transaction for the purchase of this place of business completed ... by payment in cash; by check or money order? Established business since Feb. 1961.

Does corporation representative have a receipt; bill of sale or cancelled check for the amount of money indicated? Established business

State the name and address of any person or firm which has undertaken to advance money to this corporation to assist in the financing of this business, and the relationship, of this lender, if any, to any member or members of the corporation. None

If a store fixture concern is involved in this deal, name the firm and state if a chattel mortgage is existent. None - Established business

Has a loan been procured, or is one anticipated from an Automatic Amusement Device Distributor? No

(If applicable) Name of Automatic Amusement Device Distributor, and location of his place of business. D.N.A.

Explain in detail the consideration, method of repayment and interest rates, if any, for any advance or loan listed above. None

Officers of Corporation are . . .

Name	Address	Phone No.	Shares
------	---------	-----------	--------

President: [redacted]

Vice Pres: [redacted]

Secretary: Max Nelsen, 114 Morgan Lane, Roselle Ill. Tw. 4-6272

Treasurer: [redacted] 50

Directors: [redacted] None

Incl. #2

Were all of the aforementioned corporation officers fingerprinted? Yes

If officers are females, have their husbands been fingerprinted? O.D.N.A.

How was the identity of persons fingerprinted verified? Soc. cards
Driver's licenses & voter's registration cards.

Date corporation was organized? 19 May 1961 Certificate # 14253

Date articles of incorporation were filed with Sec. of State 19 May 61

Date certificate of incorporation was issued by Sec. of State 19 May 61

Date articles of incorporation were filed with County Recorder 19 May 61

Total shares of stock created and issued by this Corporation 100

What is the par value of each share of stock? \$10.00

How many shares of stock in this corporation are held by persons not identified as officers or directors of this corporation? 100

(If applicable, list on separate sheet and attach to this form)
Name or names of stockholders in this corporation, who are not officers or directors of same. None

List licensed business locations in Chicago or elsewhere, with which an officer or director of this corporation is presently associated, or has been associated with in the past, in the capacity of owner, co-licensee, member of corporation or employee None

If an officer or director of this corporation has been in police custody, for other than a minor traffic violation; indicate below:

Name	Date of arrest	Charge	Disposition
------	----------------	--------	-------------

~~No record at Identification Section or record of conviction at Records & Communications.~~

I [redacted] of above named Corporation, do hereby state that the answers to the questions listed on these forms, was, in the main, furnished or verified by me, and I do further declare under penalty of perjury, that the answers that are affixed to this corporation questionnaire, are true and correct to the best of my knowledge and belief.

I, Patrolman Field Investigator, along with aforementioned corporate officers, have filled out City Retailer's License, Alcoholic Liquor application form, and marked #1 & #2 of this corporation form, and have ascertained at the applicants (MEET) (DELETED) the requirements of the State of Illinois Act Relating to Alcoholic Liquors, and the pertinent provisions of the Municipal Code.

License Unit, ...OCD

Approved

b6
b7C

Investigation discloses the corporate officers are of apparent good character and reputation, conforming with necessary requirements of Ill. Liquor Control Act and existing city ordinances relating to alcoholic liquor.

b6
b7C

[REDACTED] married; 2 children; lived at address mentioned for the past 5 years is known to be of good moral character within the neighborhood where they live.

Max Nelsen, 114 1/2 Morgan Lane, Roselle Ill.; married; 2 children; resides with his wife and children at address mentioned for the past 4 years and known to be of good moral character within the neighborhood where they live.

[REDACTED] of corporation is and is known to be of good character and reputation.

Approved: 11 June 1963

C.S.C.

CD

ADDRESS 542 W. Madison St.	Dist. 1	LICENSE CONTROL CARD O. C. D. B. I. S. CHICAGO POLICE DEPARTMENT
NAME Kay's 542 Club, Inc.	Lic. Area	DATE FORWARDED 5-22-63

☒ LICENSE: RETAIL ALCOHOLIC LIQUOR	FOOD DISPENSER LICENSE NO.
☐ LICENSE:	
OTHER BUSINESS	DATE OF APPROVAL

REMARKS (Change of Officers -- Renewal)	33
	33
Max Nelsen, Sec.	22
	22
	13
	21

CPD - O.C.D. 38,381

NO. 10

b6
b7C

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2019 BY 60322/UC/18A/STP/18A

CPD

105-5587 1a21
1-12-65
[Redacted]

b6
b7c

Chief Deputy Recorder, Recorder of
Deeds Office,
County Bldg.
Chicago, Ill.
By ROBERT J. DOLAN
(Name of Special Agent)
To Be Returned Yes ()
No (x)

Description:

- ① One Xerox copy of "Signature Card" # 795964 showing "Owner's Signature" as Thelma Nelsen.
- ② One Xerox copy of "Signature Card" # 795964 showing "Owner's Signature" as Maynard O. Nelsen.

Cert. No.

795704

Reg. Vol.

15953 233

SIGNATURE CARD

Owner's signature

Ulla Nelson

Name must be written exactly as in deed by owner. Cannot be made by agent.

Owner's Address

2545 W Catalpa

(Street Address)

Chicago

City

County

State

Owner's age

32

years

Ans. below

Married

X

Bachelor

Ans. below

Spinster

Widower

Widow

Divorced and

not remarried

Were you
ever

Divorced?

No

Date of decree of divorce

Yes or no

Divorce obtained where?

CANCELLED

State

County

Case No.

Signature of
husband or
wife of above

Raymond A. Nelson

Name must be written in full by husband or wife.

Date of marriage

11-14-1953

Important

Owner of property and spouse must sign this card before notary public or registrar's deputy. Signature on subsequent documents will be compared with this signature.

N. B. A separate card must be made by each owner.

ALL INFORMATION CONTAINED (Over)

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

Doc. No. _____
(To be filled in by Registrar of Torrens Titles)

State of ILLINOIS
County of COOK } ss.

THEA NELSEN, being first duly sworn on oath deposes and says that She is the person of that name who appears as owner on the reverse side hereof, that affiant guarantees the truth of all statements appearing on the reverse side hereof and that the signatures shown thereon are genuine signatures of the persons whose names appear thereon.

Thea Nelsen

Signature of owner

Return to

EDMUND J. KUCHARSKI

Registrar of Torrens Titles
Cook County, Illinois

(Over)

Subscribed and sworn to before me this

16th day of

October, 1958

Edmund J. Kucharski
Notary Public.



20M

(Form 143)

Place Notary's Seal Above

Doc. No. _____
(To be filled in by Registrar of Torrens Titles)

State of ILLINOIS
County of COOK } ss.

MAYNARD O. NELSEN, being first duly sworn on oath deposes and says that he is the person of that name who appears as owner on the reverse side hereof, that affiant guarantees the truth of all statements appearing on the reverse side hereof and that the signatures shown thereon are genuine signatures of the persons whose names appear thereon.

Maynard O. Nelsen
Signature of owner

Return to
EDMUND J. KUCHARSKI
Registrar of Torrens Titles
Cook County, Illinois

(Over)

Subscribed and sworn to before me this
16th day of

October 19 58,
Edmund J. Kucharski
Notary Public

Place Notary's Seal Above

Cert. No.

775764

Reg. Vol.

15745 1031

SIGNATURE CARD

Owner's signature

Marjorie O. Nelson

Name must be written exactly as in deed by owner. Cannot be made by agent.

Owner's Address

254 W. Catalpa

(Street Address)

City

Chicago

County

State

Owner's age

35

years

Ans. below

Married

X

Bachelor

Ans. below

Widower

Spinster

Divorced and

Widow

not remarried

Were you
ever

Divorced?

No

Date of decree of divorce

Yes or no

Divorce obtained where?

CANCELLED

Signature of
husband or
wife of above

Ilene Nelson

Name must be written in full by husband or wife.

Date of marriage

11-14-1953

Important

Owner of property and spouse must sign this card before notary public or registrar's deputy. Signature on subsequent documents will be compared with this signature.

N. B. A separate card must be made by each owner

INFORMATION CONTAINED (Over)

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

105-5587

File No.

105-5587-1A22

Date Received

6/29/66

From

Passport Office

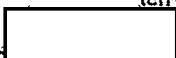
(NAME OF CONTRIBUTOR)

(ADDRESS OF CONTRIBUTOR)

Wash, m D. C.

(CITY AND STATE)

By SA



(NAME OF SPECIAL AGENT)

To Be Returned ☐ Yes ☒ No Receipt given ☐ Yes ☒ No

Description:

Photos and negative of

MAYNARD ORLANDO NELSEN

2 Photos Taken
for Agitation
Index 6/2/68

b6
b7C

DOC LAB NOTE

**DOCUMENT (S)
CANNOT BE
SCANNED**

DESCRIPTION

**PHOTO
NEGATIVES**

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-11-2010 BY 60322/UC/LRP/STP/ETG

Maynard O. Nelson



Maynard Orlando Nelson
3/19/61

FEDERAL BUREAU OF INVESTIGATION
FOIPA
DELETED PAGE INFORMATION SHEET

No Duplication Fees are charged for Deleted Page Information Sheet(s).

Total Deleted Page(s) ~ 8

Page 145 ~ Duplicate

Page 149 ~ Duplicate

Page 150 ~ Duplicate

Page 151 ~ Duplicate

Page 152 ~ Duplicate

Page 153 ~ Duplicate

Page 154 ~ Duplicate

Page 159 ~ Duplicate